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COUNCIL TALK — Archbishop Boland addresses the priests of the Archdiocese of Newark on the Vatican Council Feb. 17 at Essex Catholic High School. Evidently enjoying the Archbishop's remarks are, left to right, Msgr. James A. Hughes, vicar general; Auxiliary Bishops Martin W. Stanton and Joseph A. Costello and Msgr. James F. Looney, vicar general.

By Archbishop

Liturgy Directive Given

NEWARK — A letter has gone out to all priests of the Newark Archdiocese from Archbishop Boland on the motu proprio of Pope Paul VI, "Sacram Liturgiam," which implements the Vatican Council's Constitution on the Sacred Liturgy.

The Archbishop asked the priests to make a careful study of the document, and particularly called to their attention to prescriptions which took effect Feb. 16.

These include new regulations on recitation of the Divine Office, homilies at Mass on Sundays and holy days of obligation, and celebration of the Sacraments of Matrimony and Confirmation.

HOMILIES are not to be omitted from public Masses

on Sundays or holydays without a serious reason, the Archbishop said. They should be drawn from the scriptural and liturgical sources, he emphasized.

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The Archbishop prescribed the following order for marriages celebrated in the archdiocese, pending future directives from the Holy See:

During Mass, the ceremony will take place after the vernacular reading of the Gospel and the homily. The prayers for the Nuptial Blessing are to be recited following the Pater Noster (Our Father).

In marriages apart from Mass, the ceremony will follow the reading in the vernacular of the Epistle and

Gospel and an exhortation. The Nuptial Blessing, in Latin, will then be given, as it is found in the Roman Ritual.

THE ARCHBISHOP cited the permission given by the Holy See for the administration of Confirmation during Mass.

He said however that for the present there will be no change in customary procedure for parish Confirmation ceremonies.

The Archbishop also issued a reminder that Pope Paul had emphasized "that no vernacular translation of a liturgical Latin text may be used until it is proposed by the territorial body of Bishops for review and approval by the Holy See."

Pope's Lenten Messages Stress Prayer, Penance

VATICAN CITY — Lenten themes of prayer and penance dominated a series of addresses and informal talks delivered here this week by Pope Paul. The Holy Father also followed in the footsteps of the late Pope John by visiting the traditional station churches and other churches in Rome.

In his talks, the Pontiff had words of praise for parish priests, told the preachers of Rome they should stress the certainty and goodness of Christ's message in their Lenten sermons, and said the Church's Ash Wednesday ceremonies serve as reminders of the shortness of man's life.

POPE PAUL told thousands gathered at a neighborhood church on the first Sunday of Lent that he came to visit them to honor the calling of parish priests and to stress the importance of the bonds that unite all members of a parish.

Resuming the practice begun by Pope John of visiting a church in one of Rome's more crowded sections on each Sunday of Lent, he drove to the Church of St. Pius X on Monte Mario.

Gesturing to the assembled clergy, Pope Paul declared: "The parish priest carries the burden of the needs of the society around him. He must answer before God for all the souls entrusted to him. It is a responsibility which becomes almost a stranglehold, a torment, a martyrdom, for those who experience it."

"We therefore feel a solidarity with our priests and want to share with them this very heavy cross."

Secondly, said the Pope, he wanted to honor the parish as a spiritual community. "There is a special bond among the faithful of a parish," he said. "There is a special unity, a body."

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time Chapel on Ash Wednesday.

Referring to the new liturgy rule that requires sermons at Sunday and holy day Masses, he told them that the Church "is rehabilitating the function of the living word in the economy of its pastoral office."

The Pope told them that "it is necessary that we give our full attention, our every effort to this return to the genuine ministry of the word in the field of ecclesiastical life."

Pope Paul stressed the certainty to be found in the word of God. While he admitted that many people in the modern world turn their backs on authoritarian or dogmatic ideas, he said "it is also still true that the authority of the Gospel, presented in its genuine light, finds among the men of today — particularly among those who are suffering; and those who are skeptics and disillusioned — an unusual disposition to listen and agree."

"IT IS TRUE, moreover, that the present time is characterized by a great uncertainty of ideals, a great moral tiredness. "Ideals are in crisis. The force of thought has been substituted for by calculations of temporary expediency, by the fear that things will become worse, almost as if it were inevitable, as if the worth of souls and moral force were not in fashion. The sword of the spirit seems to remain in the scabbard of doubt and peacefulness."

AT HIS GENERAL audience on that day the Pope said that the significance of the ceremony of the ashes — a reminder of the shortness of a man's life — is unwelcome to many because it is "very striking, almost terrifying."

The Pope said the ceremonies recall "the most serious aspect of our religion... the penitential aspect, the sad, severe and pessimistic aspect."

Pope Paul began Lent with a ceremonial visit to the station church of the day, the Church of Santa Sabina on the Aventine Hill.

After praying the Litany of the Saints with the people, the Pope gave a 20-minute talk in which he urged them to intensify their prayers and penances during Lent.

Pope Paul suspended all formal audiences to begin a week-long Lenten retreat.

At North Jersey Catholic Colleges

Plan for Rise in Admissions

By ED GRANT

North Jersey's four Catholic colleges will be taking in more students than ever next fall, according to estimates by their admissions offices this week.

About 1,600 freshmen are expected at the four campus centers in Jersey City, South Orange, Caldwell and Convent.

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THIS WILL be an advance of about 15% over 1963 figures, but does not take into account probable increased enrollment at Seton Hall's Paterson or Newark centers or in St. Peter's evening classes. Estimates for those divisions are not available.

New Jersey high schools are expected to graduate 20% more students this June than in 1963. Rutgers University last week announced that it

would have to turn away 4,500 qualified applicants at its various centers in Newark, New Brunswick and Camden.

SETON HALL will take in the largest freshman class of the Catholic colleges. Applications are running ahead of last year when 2,679 were received, of which 1,381 were accepted and 661 ultimately registered.

(Colleges usually have to accept double the number of students they expect to receive, due to the multiple filing by most candidates).

Rev. Joseph T. Shea, director of admissions at Seton Hall, said that the university hopes to admit another 100 students to its South Orange day sessions in the fall. He does not anticipate having to turn any qualified applicants away. Applications are still being accepted and will be throughout the period until registration.

AT ST. PETER'S College, admissions director Robert Nolan had earlier announced an increase in the freshman day class to 500, as compared with the 433 accepted last year. Already, over 500 applications have been received. St. Peter's advanced its deadline from June 1 to March 1 this year, but Nolan said it might not be strictly adhered to on this first attempt.

St. Peter's has also jumped its number of full scholarships from 15 to 30 in an effort to aid students who qualify academically, but lack the financial resources. These scholarships cover tuition only, as St. Peter's has no boarding facilities.

SISTER MARGARET Thomas, O.P., director of admissions at Caldwell College for Women, said the college will accept 200 students in September, a jump of 60 over last year. Caldwell is still open to ap

plications by qualified students and will remain so throughout the year. Last year, it received 405 applications and most of those accepted did enroll at the college.

THERE MAY also be an increase in the freshman class at St. Elizabeth's, but this will depend on whether more qualified day-hop students apply, are accepted and register, according to Sister Lucille Anne, director of admissions.

"We know from past experience," she said, "that we will receive as many boarding students as we can accommodate and we have a March deadline on these applications. But day-hop students will be accepted after that deadline, for our new classroom building, Henderson Hall, allows for expansion over the usual freshman class of 165 to 170 girls."

AT ALL FOUR colleges, high school records and prin-

cipals' recommendations take precedence over college board scores in deciding whether an applicant is going to be accepted or not.

"There are no hard and fast rules involved," one director explained.

"Each case is individually treated."

In most cases, a student in the top half, or even 60%, of his class is acceptable, if he has proper recommendations. Which high school a boy or girl attends can also be a factor in relating class rank to actual ability.

St. Elizabeth's this year has installed a new form to be filled out by the high school which not only asks for the student's transcript, but also about such personality factors as initiative, warmth, sense of humor, concern for others and respect from classmates or teachers. It is similar to that used by Ivy League colleges.

Racial Intolerance, Anti-Religious Bias Lead Agenda at UN

UNITED NATIONS, N.Y. (NC) — Racial discrimination and religious intolerance held the United Nations spotlight as the UN Human Rights Commission began its 20th session Feb. 17.

First priority was given the draft convention on the elimination of racial discrimination just completed by the Subcommission on the Prevention of Discrimination. The commission must review, amend if it deems it advisable, and adopt a text for submission — through the Economic and Social Council — to the next session of the General Assembly.

SECONDLY, commission members will have to turn their attention to drafting a declaration on the elimination of all forms of religious intolerance. It will have before it the various texts and the discussion of the Subcommission on the Prevention of Discrimination, which for lack of time did not do a specific drafting job on this declaration.

The sharp differences between the Communist and non-Communist members will undoubtedly reappear on such matters as the need to protect freedom of religion, the state's responsibility in this matter, the social nature of religion and the supranational character of the major organized religions.

The Human Rights Commission has several other sets of "principles" assigned to it for definition if it has time in its three-week session to draft them. One concerns freedom and non-discrimination in the exercise of political rights. Another text deals with discrimination with respect to the "right of everyone to leave any country, including his own, and to return to his country."

IN ADDITION, the commission is asked to consider the methods by which a universal police code of ethics might be prepared and adopted. This request has come from the UN seminar on the role of police in the protection of human rights.

Other items on the agenda include the third annual report on freedom of information and the three-year report from governments on developments in the human rights field in their respective countries.

The commission is expected to make recommendations for the appropriate observance of 1968 as an international year for human rights. It is to review a report on capital punishment and a progress report on a study of the right of arrested persons to communicate with those they need to consult for their defense or to protect their essential interests.

Pope Urges Support For Catholic Relief

NEW YORK (NC) — Pope Paul VI has praised the work of Catholic Relief Services — NCWC as an "outstanding example of fraternal love" and urged all U.S. Catholics to support it.

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"We cherish the confident hope that the Catholics of the U.S. will continue their steadfast cooperation with this most worthy cause," Pope Paul said in a message to the U.S. Bishops.

THE POPE'S message was sent in connection with the 1964 Bishops' Relief Fund Appeal, which will be conducted nationwide March 1-8. A minimum goal of \$5 million has been set for the campaign, which is the chief financial support of CRS-NCWC.

Catholic Relief Services, the U.S. Catholic overseas relief agency, is the nation's largest private voluntary overseas relief group.

During 1963 it aided more than 40 million needy persons and conducted relief and technical assistance programs in 70 countries. The shipments of relief goods totaled 900,000 tons and were valued at more than \$176 million.

POPE PAUL'S message reviewed the agency's development from the time of World War II, when it sought to alleviate the "devastating effects" of the conflict on "millions of peoples throughout the world," to the present.

He said the charity of the U.S. Bishops, as shown in Catholic Relief Services, "has impelled you to make the world your vineyard."

"We have noted with paternal interest that, as the years go on, your overseas program of relief, resettlement and assistance in the fields of health, education and welfare has shown a steady increase in most areas, demonstrating that the poor and needy are always to be found," the Pope said.

Regional Meetings Due

Bishop Navagh Tells Lay Leaders of Drive

PATERSON — Three more regional meetings have been scheduled for the Diocese of Paterson's "Program of Progress" next week with Bishop Navagh due to outline the role of lay leaders in the \$6 million campaign.

The meetings, all set for 8 p.m., will be held Feb. 24 at St. Mary's, Denville, for Morris County parishes; Feb. 25 at St. George's, Paterson, for Passaic County, and Feb. 27 at Immaculate Conception, Franklin, for Sussex County.

THE BISHOP spoke this week at regional meetings, the first held for the laity. He

stressed the importance of their positions as "key" leaders in the campaign.

General chairmen for the campaign were appointed in each parish this week and associate chairmen are due to be appointed next week and to receive their first assignments and a more detailed description of their duties.

The "Program for Progress" is designed to raise funds for a new minor seminary for the diocese, for new high schools in Paterson and Clifton and for additions to existing high schools in Madison, Denville and Lake Mohawk.



TEACHERS' INSTITUTE — Bishop Navagh confers with Rev. John E. Norris, right, assistant superintendent of schools, and Msgr. Denis A. Hayes, superintendent of schools, at the annual teachers' institute of the Diocese of Paterson, Feb. 14 at Pope Pius High School. At right is Msgr. Andrew J. Romanak, director of Pope Pius.

Intellectual Must Be Hero, Bishop Advises Teachers

PASSAIC — The intellectual must be the hero of our schools, Bishop Navagh told the secondary school teachers of the Paterson Diocese at their annual institute Feb. 14 at Pope Pius High School here.

Scholastic pursuits must come first in the schools, overshadowing social and athletic activities, Bishop Navagh said. Forensic competition, for instance, should have the same prominence as athletics do now, he said, and school publications and yearbooks should present a true image of school life.

TEACHERS were urged to acquire at least a conversa-

tional mastery of Spanish in order to form a bridge to Puerto Ricans of the diocese. The same cross-section of society found in the streets of the diocese should be found in Catholic school classrooms, Bishop Navagh asserted.

Bishop Navagh said he was opposed to the idea of dropping grades from Catholic schools as has been suggested. All grades are important, he declared, and this is the general policy of the American hierarchy.

He said he favored strong libraries in all schools. The library is the heart of education, he said, indicating that on personal visits to the schools he would ask about

the books which are being read by students.

Commenting on the social side of school activities, the Bishop said hazing should be eliminated entirely — "it is vulgar and serves no useful purpose." He added that children who do not care to dance and join purely social activities should not be forced to do so.

THE BISHOP also spoke on the Second Vatican Council. He urged a renewal of the spiritual life of the lay Catholic teacher and of all Catholics. He explained that spiritual renewal is an interior, not an exterior thing.

Catholics have to stop thinking solely of themselves, he said. They should be concerned with the poor, with housing, with deprivation of rights and with segregation. They must come out of their ghetto, look around and help others.

He urged teachers to seek out those of other faiths and start a "dialogue" with them. Rev. John E. Morris, assistant superintendent of schools, who has just completed 2½ years of study at Catholic University, also spoke. He urged greater participation by Catholics in civic affairs.

St. Louis Speech

Education Top Need, President Declares

ST. LOUIS (NC) — "Our progress can be no swifter than our progress in education" for all Americans, regardless of race or religion, President Johnson said at a ceremony marking expansion of Jesuit-operated St. Louis University.

The President was here Feb. 14 on the 20th anniversary of the founding of St. Louis. In a six-hour tour he visited the rising Gateway Arch on the riverfront and the St. Louis University campus, and spoke at a civic banquet which opened two years of bicentennial celebration.

AT THE UNIVERSITY, the President told nearly 7,000 persons, most of them students, that "the strength of this city comes from its colleges, its churches, and its courageous people."

Mr. Johnson paid tribute to the local leadership of Pope Paul VI. He said America works for peace and for freedom and "for a world in which men can have peace and also have freedom and can worship their God, not a godless state."

"So in this work, I am sure that all Americans and all free men everywhere, whatever their faith, welcome and are grateful for the leadership being offered so forcefully by His Holiness Pope Paul," he declared.

The President also said: "America's most urgent work is educating its people, educating all the people, all the time, wherever they may have been born or wherever they may have chosen to live."

Cardinals to Speak At St. Peter's

JERSEY CITY — Three Cardinals and a Broadway musical star will be among speakers who will feature the spring series of public lectures at St. Peter's College. Richard Cardinal Cushing will be the first prelate to appear Feb. 28 at 10 a.m., giving his reflections on Vatican Council II. Franziskus Cardinal Koenig of Vienna will speak on the same topic April 10 and Leon-Joseph Cardinal Suenens of Malines, Belgium, will appear twice, May 15 for the general public and May 16 for Sisters.

TWO OTHER speakers in the series will also give their estimates of the council. On Feb. 28, Rev. Francis X. Murphy, C.S.S.R., a council expert, will speak on the council's theology and, on March 18, Dr. Joseph L. Lichten, director of the Inter-Catholic Affairs Department of the Anti-Defamation League of B'nai B'rith, will speak on the council and the Jews.

The actor in the series will be Darryl Hickman, presently starring in "How to Succeed in Business Without Really

Trying," who will discuss "Who's Afraid of a Catholic Actor?" Hickman is also a writer and received his degree from Loyola University, Los Angeles.

The series opened Feb. 18 with a talk by Judith Crist, New York Herald Tribune film critic. All of the lectures are held in either Dinneen Auditorium or the senior lounge of McDermott Hall.

Unity Workshop In Baltimore

BALTIMORE (NC) — The Baltimore Archdiocese's Commission for Christian Unity will be host in June to a national workshop of ecumenical leaders.

Archbishop Lawrence J. Shehan of Baltimore said in his Lenten pastoral letter that the local commission will "make available to delegates of Bishops throughout the country the experiences which have thus far been gained in this vital work."

Dates for the meeting will be announced later.

'Deputy' Opening in N. Y.

Jews Defend Pius On Wartime Charge

An Advocate News Summary

A rabbi, a leading New York layman and the wartime leader of Italy's Jewish communities have joined a growing list of Jews who have condemned "The Deputy," the

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controversial play about Pope Pius XII. The Rolf Hochhuth drama, which accuses the Pontiff of failing to do all in his power to halt Nazi persecution of Jews, is scheduled to open in New York Feb. 26.

DR. WILLIAM F. Rosenblum, rabbi emeritus of New York's Temple Israel, called on Pope Paul in the Vatican and assured him that leaders of liberal Judaism in the U.S. will publicize the "true story" of Pope Pius' aid to the Jews.

The president of the Brooklyn Jewish Community Council dismissed the play as "contrary to history."

public against reaching "a conclusion based on a theatrical production written for the Broadway of the world."

"The eternal values of truth, justice and human dignity so dear to the Jewish tradition," he stated, "make it our moral duty to speak out in denial of the accusation and in reaffirmance of the heartfelt appreciation which the Jews who were directly affected and who survived the Hitler holocaust themselves then publicly expressed to Pope Pius XII."

IN ROME, Raffaele Cantoni, who led Italy's Jewish communities in World War II, said "The Church saved all the men she was in a position to save." He made his remarks during a round-table discussion on "The Holy See and the Victims of Nazism."

Cantoni said priests and Bishops of Italian cities and a substantial Jewish population, such as Rome, Florence, Genoa and Milan, lavished untiring and unreserved help upon persecuted Jews.

Council's Liturgy Decree

Eucharist, Mass Ritual Among Main Changes

NCWC News Service

(The following article is the ninth in a series on the broad reforms in the public worship of the Church which were enacted by the ecumenical council. The author is a professor of canon law at the Catholic University of America.)

By REV. FREDERICK R. McMANUS

What will the Mass of the future look like? How soon will all the changes decreed last December by the Second Vatican Council become a matter of parish practice?

The answer to the second question is impossible to give. The council itself could not work out the details of a revised, reformed Mass rite and text. Only recently (Jan. 25) has Pope Paul VI established a commission to correct the official missal "so that the sacrifice of the Mass, even in the ritual forms of its celebration, may become pastorally efficacious to the fullest degree."

THE OTHER question is easier. The second chapter of the council's Constitution on the Liturgy gives the general directions and also the purpose: that the meaning of the Mass "may be more clearly manifested, and that devout and active participation by the faithful may be more easily achieved."

Some changes are obvious enough. Others, like concelebration of Mass and Communion under both kinds, require much explanation.

Even the simpler changes may take time to work out:

- Official use of mother tongues, at least for the Scriptural readings and the parts of Mass which are properly said or sung by the people;
- Greater variety and better selection in the Epistles and Gospels;
- Preaching of homilies as an integral part of Mass — already required;
- Restoration of a form of "people's prayer" after the Gospel and homily, to ask God's intercession for the Church, diocese, and parish, and for all mankind.

MORE COMPLEX was the council's solemn decision to restore, at least for certain special occasions, Communion under both kinds or species. In effect this means that Catholics will have some opportunity to receive Communion not only under the appearance or form of bread but also under the form of wine.

In past ages the Church said Communion under both kinds was not essential.

Today the question is different: Is it desirable? Is it profitable spiritually? And the Church's answer is yes. The Bishops were almost unanimous: "Communion under both kinds may be granted when the Bishops think fit, not only to clerics and religious, but also to the laity . . ."

THE EXAMPLES given in the liturgy constitution are only three, intended as instances of other possibilities for the future: "to the newly ordained in the Mass of their sacred ordination, to the newly professed in the Mass of their religious profession, and to the newly baptized in the Mass which follows their Baptism."

The cases may seem few and rare, but it is a beginning. At the very least, it shows the willingness of the Church to attempt a renewal. What is the purpose of restoring Communion under both kinds? The answer lies in the

nature of the Eucharist as food and drink, as a holy meal. Any outward evidence that we eat the Lord's Flesh and drink His Blood makes our participation a holier thing.

It is not enough for the council to decree: "Efforts also must be made to encourage a sense of community within the parish, above all in the common celebration of Sunday Mass." The council must also put this into effect, by restoring the fullness of understanding of the Mass.

SIMILAR REASONING operated in a second major reform of the council concerning the Mass: the decision to extend concelebration.

The decree has two parts. The first makes concelebration the regular practice — once the ritual has been prepared and published — on Holy Thursday, at councils and synods, and certain other occasions. The second part allows concelebration, with the permission of the Bishop or the major religious superior, at the daily Mass in institutions, in communities and even in parishes when the needs of the people do not require additional Masses.

The doctrine or theory was already clear enough. The Church is best manifested or seen "in the full active participation of all God's holy

people . . . especially in the same Eucharist, in a single prayer, at one altar, at which there presides the Bishop surrounded by his college of priests and by his ministers."

The problem lies rather in practice, where the unity of the Christian community is lost sight of, especially when many priests celebrate many separate Masses in the same Church at the same time. Concelebration groups the many priests around the Bishop (or the priest who takes his place) at the one altar, offering the one Eucharist in union with the whole body of the faithful.

IN THE LARGE parish, concelebration of Mass on Sundays is hardly an immediate possibility, but the restoration or extension of the practice — now followed only at the Mass of ordination of priests and consecration of Bishops — has a pastoral, practical goal. It will be a sign of the unity of the Church, an experience and an expression of the Church as a worshipping community.

Even though it has not yet issued its constitution "On the Church," the Second Vatican Council has already proclaimed the nature of the Church as the praying people of God, as an assembly of worshippers. Communion under both kinds, concelebration and the whole revision of the rite of holy Mass will gradually make this doctrine concrete, a matter of Sunday practice in the parish which is the Church in miniature.

People in the News

Archbishop Antonio Samore, Papal Secretary for Extraordinary Affairs, has been appointed a consultant of the Sacred Congregation for the Oriental Churches.

Daniel Callahan, associate editor of Commonweal magazine, will become the first visiting Catholic scholar named to the religion department of Brown University.

Rev. Theodore Hesburgh, C.S.C., president of Notre Dame University, is one of six persons appointed by President Johnson as trustees of the Eleanor Roosevelt Memorial Foundation.

Msgr. Gordon Wheeler, a former Anglican minister, has been appointed Coadjutor Bishop of Middlesbrough, England.

Very Rev. Pablo Munos Vega, S.J., former rector of the Gregorian University in Rome, has been named Coadjutor Archbishop of Quito, Ecuador.

Bishop George Andrew Beck, A.A., of Salford, England, head of the British Bishops' educational activities, has been designated Archbishop of Liverpool.

Causes . . . In a ceremony held in Pope Paul's private library in the presence of the Holy Father, the virtues of two European religious were declared heroic in extent as their beatification causes advanced. They are:

Rev. Ludovico de Casoria, O.F.M. Born Naples March 11,

1814; died Naples March 30, 1885. A fervent worker for the poor and abandoned, he founded the Congregation of the Fathers of Charity (often called the Bigli Brothers) and the Congregation of the Elizabethine (Bigli) Sisters.

Sister Maria Anna Droste zu Vischering, Born Munster, Germany, Sept. 8, 1863; died Oporto, Portugal, June 8, 1899. As Sister Mary of the Divine Heart, she worked tirelessly to encourage devotion to the Sacred Heart.

Binding, Theologian Says

Contraceptive Pill Was Condemned by Pius XII

NCWC News Service

The author is professor of moral theology at the Catholic University of America and co-author of a recently published book on moral questions in marriage. He is a widely-known authority on medico-moral issues.

By REV. JOHN C. FORD, S.J.

In discussion of the contraceptive pill one cardinal factor, surprisingly, is often omitted: The Holy See has already authoritatively condemned the use of the pill as a contraceptive.

On Sept. 12, 1958, Pope Pius XII clearly and explicitly rejected as immoral the contraceptive use of drugs, or pills, or medicines, which "by preventing ovulation make fecundation impossible."

THERE CAN BE no doubt that he intended this teaching to be binding in conscience. He appeals to previous authoritative documents on direct sterilization, whether permanent or temporary.

Furthermore, in the section devoted to sterilization and the sterilizing drugs, he rebukes moral theologians who defend the use of sterilizing drugs for the purpose of preventing conception; says they are in error; and threatens their opinions with ecclesiastical condemnation.

"The Holy See finds itself then," he says, "in a situation like that of Blessed Innocent XI, who saw himself more than once obliged to condemn moral theses put forward by theologians animated by indiscreet zeal, and a rashness showing little discernment."

It is true that theologians do not consider that such moral pronouncements are proposed to the faithful like an article of faith, taught with infallible authority. But it is part of Catholic teaching that even when the Pope does not use his supreme infallible power, his authoritative pronouncements call for acceptance, and, where moral matters are concerned, are binding in practice on the consciences of Catholics.

THE CONTRACEPTIVE pill as we know it today does not differ in any significant way from the pill condemned by the Holy See. No new medical factors have

Jews Refute Charges Against Pius XII

NCWC News Service

Following is the text of a statement by Maximilian Moss, president of the Brooklyn Jewish Community Council, in which he defended the memory of Pope Pius XII against charges made in the play "The Deputy." The play opens Feb. 26.

The Brooklyn Jewish Community Council, the authorized voice of Jewry in Brooklyn, wherein reside nearly one million Jews, the largest such population in America, has taken cognizance of "The Deputy," a drama written by a German whose theme is that Pope Pius XII failed to speak out in behalf of Jews persecuted by the Nazis during the black Hitler days.

The council deprecates the charge as contrary to history and cautions the public against reaching a conclusion based on a theatrical production written for the Broadway of the world.

THE BOARD of directors of the council, after receiving a survey of documented material, concluded that the eternal values of truth, justice and human dignity so dear to the Jewish tradition, make it the council's moral duty to speak out in denial of the accusation and in reaffirmance of the heartfelt appreciation which the Jews who were directly affected and who survived the Hitler holocaust themselves then publicly expressed to Pope Pius XII.

The council pointed out that even before the Pope was elevated as such, Nazism was anathema to him. As a result, the Nazi government spoke out vigorously against his becoming Pope. After Cardinal Pacelli became Pope, the German press stated that his elevation was not accepted with favor "because he was always opposed to 'Nazism';" after his elevation, a responsible Jewish organization stated that the Pope showed no softening toward Hitler's brutalities.

POPE PIUS XII did not remain silent during this perilous period; he gave written instructions to the Catholic Bishops of Europe to provide adequate assistance; and he directed that his letter be read in all churches.

Effective action was undertaken in Catholic areas everywhere. In Istanbul the Pope sent a telegram to Archbishop Roncalli, subsequently elevated to the Papacy as Pope John XXIII, urging that nothing should be left undone in aid of the Jews. In Rumania, on instructions from the Pope, Msgr. Cassulo visited the Nazi camps bringing substantial contributions sent directly by the Pope. Subsequently, Rabbi

bi Safran reported that conditions had thereby been improved.

So much was accomplished that Msgr. Cassulo became known to the Jewish population as an ever-willing source of assistance. In appreciation, the Jewish community in Rumania on Feb. 14, 1943, wrote to Pope Pius XII expressing their gratitude for his help.

THE OFFICIAL report of the German Foreign Office, in detailing the action of French, Belgian and Dutch Bishops, conclusively negates silence by Pope Pius XII. It stated in part:

"All of them were receiving the same instructions from the Vatican."

Additional examples of the following: Pursuant to direction by the Pope, the Catholic Bishops of Holland publicly condemned "the unmerciful and unjust treatment meted out to Jews by those in power in our country." Late in June 1943, the Vatican Radio from Rome warned the French people "He who makes a distinction between Jews and other men is unfaithful to God and is in conflict with God's commands."

Consistent therewith pastoral letters were read in the churches echoing the principles so expressed by Pope Pius XII and which concluded: "The Jews are our brethren. They belong to mankind. No Christian dares forget that."

IN BELGIUM; the Catholics observed Feb. 28, 1943, as a day of prayer for the persecuted Jews throughout Europe, stating: "In communing and praying this Sunday for the persecuted Jewish people who were once Christ's chosen people, we shall be acting in accordance with the directives issued by His Eminence the Bishop." The Bishop's directive had been ordered by the Pope.

The Pope personally became involved in the rescue of Jews when the Nazis came to Italy. A great many Jews were sheltered in Castelgandolfo, the Pope's own summer residence; and in private homes, hospitals, and nursing institutions. The Pope also took personal responsibility for the care of the children of Jews deported from Italy.

Pope Pius XII worked close-

ly with the Chief Rabbi of Rome, so much so that the fascist press called the Vatican press "a mouthpiece of the Jews." He issued the order that sacred buildings were to serve as refuge to Jews, even at the great personal sacrifice of their occupants.

THE POPE himself released monasteries and convents from cloister rule which normally denies entry into these religious houses to all but a few specified outsiders, thereby making them available as hiding places.

Thousands of Jews were hidden, fed, clothed, and bedded in the 180 known places of refuge in Vatican City, churches, basilicas, church administrative buildings and parish houses.

When the Nazis forbade ritual slaughter to the Jews, the Pope sent shohetim into Vatican City to perform the ritual slaughter and store food for the Jews sheltered there. Many Jewish citizens, expelled from government, scientific, and teaching positions, were invited to the Vatican and remained there under the flag of the Vatican's diplomatic immunity until British and American troops arrived in the late Summer of 1944.

After the liberation of Rome, understandable apprehension over the fate of Jewish prisoners in the hands of the Axis powers prompted Pope Pius XII to plead: "For centuries the Jews have been most unjustly treated and despised. It is time they were treated with justice and humanity. God wills it and the Church wills it. St. Paul tells us that the Jews are our brothers. Instead of being treated as strangers, they should be welcomed as friends."

THE AIDED Jews of Hitler's time expressed their appreciation of the efforts of Pope Pius XII. After the war Chief Rabbi Herzog sent "a special blessing" to the Pope for "his lifesaving efforts on behalf of the Jews during the Nazi occupation of Italy."

On June 4, 1944, when the Allies entered Rome, the "Jewish News Bulletin" of the British 8th Army said: "To the everlasting credit of the people of Rome, and the Roman Catholic Church, the lot of the Jews has been made easier by their truly Christian offers of assistance and shelter. Even now, many still remain in places which opened their doors to hide them from the fate of deportation to certain death."

On April 7, 1944, Rabbi Safran of Bucharest paid tribute to the Catholic Church's activities on behalf of Rumanian Jews in a letter, reading in part as follows:

"In these harsh times our thoughts turn more than ever with respectful gratitude to what has been accomplished by the Sovereign Pontiff on behalf of Jews in general . . . In the most difficult hours which Jews of Rumania have passed through, the generous assistance of the Holy See . . . was decisive and salutary. It is not easy to find the right words to express the warmth and consolation experienced because of the Supreme Pontiff . . . The Jews of Rumania will never forget these facts of historic importance."

In 1945, the World Jewish Congress made a gift of \$20,000 to Vatican charities in recognition of the work of the Holy See in rescuing Jews from fascist persecution. Pope Pius XII had been in close communication with this organization and had sent a message to the World Jewish Congress giving assurance that the Pope would continue to act in behalf of the Jews, and that the Nunciature and the Bishops will continue to act as long as necessary.

DR. NAHUM Goldmann, president of the World Jewish Congress, wrote of the Pope, "With special gratitude we remember all he has done for the persecuted Jews during one of the darkest periods in their entire history."

Israel's Minister of Foreign Affairs, Mrs. Golda Meir, affirmed Pope Pius XII's lack of silence when she stated: "During the 10 years of Nazi terror, when our people went through the horrors of martyrdom, the Pope raised his voice to condemn the persecutors and to commiserate with their victims."

The records show that Jewish as well as non-Jewish sources begged the Pope not to oppose Hitler openly. As one Jewish source said: "None of us wanted the Pope to take an open stand. The Gestapo would have intensified its inquisitions."

Memoirs written by the German Ambassador to the Vatican confirm that both the Pope and the Red Cross refrained from making an open public denunciation "for (said the German Ambassador) they were afraid that they would injure rather than help the Jews thereby."

In the same tone the London "Times" said: "The International Red Cross refrained from protest because they feared that their work in German-controlled countries

would be stopped." The British and American governments shared this feeling.

THIS FEAR was not mere surmise or conjecture for on Jan. 24, 1943, German Foreign Secretary Von Ribbentrop wired the German Ambassador to the Vatican in effect that if the Vatican openly opposed Hitler, "it should be made unmistakably clear" that this would not have an adverse effect on Germany, but on the contrary, Hitler would use this for retaliatory measures.

In contradiction of the unjust aspersions of the play, the council records its appreciation for the warmth and understanding of Pope Pius XII which resulted in the saving of thousands of Jewish lives.

Hails Generosity Of U.S. Catholics

Following is the text of Pope Paul VI's message to the Bishops of the U.S. regarding the 1964 Bishops' Relief Fund Appeal to be conducted nationwide March 1-8.

Towards the end of the last world conflict, it was our pleasure to witness how you, Venerable Brothers, realizing the devastating effects of the raging war on the millions of



peoples living through the world, organized "War Relief Services" of the National Catholic Welfare Conference, to bring that necessary assistance to those less fortunate members of the Mystical Body of Christ.

We personally followed closely the praiseworthy activities of your agency and noted with great consolation how it increased its measure of relief to more and more peoples, in the most remote corners of the earth.

The period of reconstruction after World War II brought prosperity again to certain nations, but you, Venerable Brothers, focused your attention on other countries where much charity was still needed, and altering the title of your agency to "Catholic Relief Services," you dispensed material aid to God's poor in ever increasing volume.

THIS OUTSTANDING example of fraternal love prompted us to state, on the occasion of the beatification of one of your predecessors, the Blessed John Nepomucene Neumann, that "he was one of that wonderful chain of Bishops who prepared the leaders of the Catholic hierarchy in the United States and imbued them with those virtues of dedication, zeal, practical efficiency and absolute faithfulness which still distinguish the venerable

and exemplary American episcopate."

Your pastoral charity, like that of Blessed Neumann has impelled you to make the world your vineyard. Through Catholic Relief Services you have already accomplished what is assuredly cause for much commendation and satisfaction.

You have always placed at the disposal of ourself and our predecessors the means to give aid to those who directly appeal to the Vicar of Christ, and for this, we desire to express to you, Venerable Brothers, and to the Catholics of the United States, our heartfelt gratitude.

WE HAVE noted with paternal interest that, as the years go on, your overseas program of relief, resettlement and assistance in the field of health, education and welfare has shown a steady increase in most areas, demonstrating that the poor and needy are always to be found.

Lactare Sunday will again find you, Venerable Brothers, asking your generous dioceses to contribute to the Catholic Bishops' Relief Fund. We would have you convey to them our warm appreciation of their charitable efforts on behalf of those in need. We cherish the confident hope that the Catholics of the United States will continue their steadfast cooperation with the most worthy cause of which you have reason to be proud.

As a further token of our thankfulness and in pledge of abiding divine assistance "in this laudable endeavor, we gladly impart to you, Venerable Brothers, and to the clergy, religious and faithful confided to your zealous care, our particular apostolic benediction."

President Asks Aid For Urban Hospitals

WASHINGTON (NC) — Assistance to urban hospitals is a key provision of the health message President Johnson has sent to Congress.

Unable to qualify for federal aid provided in legislation enacted to date, city hospitals have seen their patient-load steadily increase, while the ability of the patients to meet rising costs generally declined.

THE PRESIDENT told Congress that city hospitals have become "more and more obsolete and inefficient," while rural and suburban areas have been constructing the latest in hospital facilities. Private institutions, including church-related hospitals, have been hit hard by this trend.

Among the first in the field of hospital care, they built their facilities in cities to serve large concentrations of population, and, by and large, have been unable to meet the costs

of bringing facilities up to the latest standards, while demand for their services is great.

Aid to city hospitals would come under an extension of the Hill-Burton Act providing matching federal funds to public and non-profit institutions. The law is scheduled to expire June 30 of this year. President Johnson recommended that it be extended another five years.

The Hill-Burton Act provides only for new construction, while city hospitals need help in modernizing existing properties. So the President also urged that the law be amended in several ways toward this end.

Lenten Fund Report

BONN, Germany (NC) — The German Bishop's annual Lenten fund campaign has in the past five years brought in more than \$54 million for social welfare projects in developing nations.

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Unity Conference Planned in Britain

LONDON (NC) — The British Council of Churches announced it will hold a conference on church unity in the week during which the Second Vatican Council reconvenes. The council's third session has been scheduled tentatively for Sept. 14 to Nov. 20.

Catholic observers are expected to be invited to the meeting, to be held at Nottingham University and entitled "The British Faith and Order Conference."

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Bishop Calls Parochial Grammar Schools Vital

CLEVELAND (RNS)—Elimination of parish elementary schools would cause great harm to the Church in the U.S., Auxiliary Bishop Clarence E. Elwell of Cleveland said in a sermon here.

Bishop Elwell, diocesan superintendent of schools, said such an action would "plunge us into a disaster from which we would not recover in our lifetime."

SOME CATHOLIC authorities have advocated the closing of lower grades of parochial schools to concentrate on secondary and even college education. Bishop Elwell took strong exception to this.

"There are some of our people," he said, "who still do not see that, or who forgetting or no longer realizing that it is the elementary school that has made the Church in America strong and vibrant, and seeing other needs, would drop the elementary school for the sake of the high school or even, as someone has urged recently, for the sake of the better formation of our Catholic adults."

"Let me say it clearly and forcibly, you cannot build a solid building without a good foundation—and the foundation is the Catholic elementary school."

BISHOP ELWELL said Con-

fraternity of Christian Doctrine classes are "no adequate answer, only a minimum substitute for the real thing—better than nothing but far less valuable than the daily instruction in religion which the elementary school provides."

"Moreover," he added, "Confraternity classes, whether after school, on Saturday or on Sunday, are in effect penalty classes, demanding that the child give up free time which his companions have for recreation and free use."

He said he agrees with the promotion of more and better high school education and adult education, but not at the expense of elementary schools

or even some grades.

HOW ABOUT those who think that parents should take over the early religious education and formation of their children?

Bishop Elwell agreed that it was the parents' job.

"But many of them have not, do not, will not or cannot. I invite anyone," he said, "who believes in this solution to come into the first grade in any of our schools next September and see how many children come to school from so-called Catholic homes without ever having been taught how to make the sign of the Cross, without knowing who Jesus is, or Mary or any of

the many essential religious truths or practices.

"If we remand this job to the ordinary Catholic home we will suffer for it. Religious literacy will sweep over our people in one generation."

HE SAID THERE were other reasons why it would be harmful or impossible to close the parish grade schools. The expenses of high school operations are about twice that of grade schools and therefore twice as many elementary pupils can be taught as high school pupils for the same money.

It would be difficult, he said, to get Catholic children to enter a Catholic high school after

eight years in a public school. He added that the beginning of adolescence is a time of resistance to all forms of authority and not the time for the formation of religious habits.

"Finally," said Bishop Elwell, "I do not think we are faced with an either-or choice

"I find it hard to understand all the moaning when I look at the churches and schools our forefathers built out of a paltry dollar or two per day. There is money for cigarettes, and liquor, TV and refrigerator, deep freeze, TV and automobile, for nice furniture and nice home and clothes. Our grandparents would look on us as rich as kings."



CLIFTON CLASSROOMS — Bishop Navagh blesses one of the new classrooms at St. Andrew's, Clifton, Feb. 16. The Bishop also blessed the enlarged and renovated church the same day. In center is Rev. Gabriel S. Stone, pastor.

Clifton Church, School Blessed

CLIFTON — Bishop Navagh blessed the renovated and enlarged St. Andrew's Church here Feb. 16 and also blessed two classrooms which have been added to St. Andrew's School.

Two wings were added to the church, which raised its seating capacity to 1,000. There were also extensive alterations to the interior, including a new altar. The project cost \$360,000, according to the pastor, Rev. Gabriel S. Stone.

St. Andrew's is also celebrating its 25th anniversary this year. The observance is scheduled for October.

Library Unit Meets in Wayne

WAYNE — William Roehrenbeck, director of the Jersey City Public Library, will address the North Jersey Unit of the Catholic Library Association Feb. 29 at DePaul High School here.

The meeting will be attended by school principals and librarians from the Newark and Paterson Diocese. A program for both high school and elementary school librarians is planned, according to Sister Gertrude Marie, O.P., of St. Dominic's Academy, Jersey City, chairman.

At the meeting, sections will also be organized for hospital and parish libraries, as well as for elementary and high schools.

3-Day Program

College Schedules Liturgical Study

CONVENT — The College of St. Elizabeth will be host to students and faculty from other colleges in the metropolitan area at its third annual liturgy study program at the campus here Feb. 29-March 1.

The program will include talks on the liturgy in relation to modern catechetics, the Biblical revival and ecumenism.

Sister Hildegard Marie, president of the college, and Msgr. Frank J. Rodimer, director of liturgy for the Paterson Diocese, will welcome the delegates.

WILLIAM J. Reedy of the William H. Sadler Co. of New York will give the opening talk on "The Liturgy and Modern Catechetics." This will be

followed by a Mass, with Msgr. Rodimer as celebrant and homilist.

That afternoon, Rev. Carroll Stuhlmueller, C.P., of the Passionist Fathers Seminary, Louisville, Ky., will talk on "The Liturgy and the Biblical Revival" and Msgr. Henry G. J. Beck will speak on "The Liturgy and Ecumenism." The Saturday program will close with supper, informal discussion of the day's topics and compline.

A High Mass will open Sunday's program. After breakfast, Rev. Leonard G. Cassell, O.S.B., associate professor of theology at the College of St. Elizabeth, will speak on "The Liturgical Movement." A Bible devotion will close the activities.

Protestant Backs Parochial Aid

CINCINNATI, Ohio (RNS)—Federal aid to parochial schools was advocated here by a prominent Episcopal layman who charged that American Protestants have been "irrational" in their attitude toward government assistance for church-related educational institutions.

William Stringfellow, a New York attorney well-known as a commentator on church policies and practices addressed a section of the National Council of Churches' Christian Education Division 1964 annual meeting.

HE DECLARED that the closing of Catholic schools unable to operate without federal aid would release "tens of thousands of parochial school students to public schools and thus require an enormous expansion of public schools at staggering public expense."

He said he would support aid to parochial schools "as a lawyer, as a citizen and as a Christian."

"As a lawyer," he elaborated, "I think it is possible to design an aid scheme which can and will be upheld constitutionally."

"As a citizen, I believe aid to be more economical than vast expansion of public education which would be required if the parochial system collapses or contracts."

He said that as a Christian, he believed the principle of parochial education is "theologically more sound" than the separation of "secular" and "Christian" education.

He also declared that many "public" schools in the nation actually are "de facto Protestant schools in their ethos and in their educational philosophy and practice."

Yet they have been supported by public funds for generations.

ANYTIME is a good time to take out a gift subscription for a friend or relative.

News of Education

Ask Ruling on N.Y. Book Loan

ALBANY (NC) — The New York State Assembly has asked Atty. Gen. Louis J. Lefkowitz for an opinion on the constitutionality of providing textbooks for students in church-related high schools.

The request came from the Assembly Education Committee.

At Fair

Exhibit Set On Schools

WASHINGTON (NC) — U.S. Catholic education's goals and operations will be highlighted in a 30-square-foot exhibit in the Hall of Education at the 1964-65 New York World's Fair.

Announcement of the special display was made here by Archbishop John P. Cody, Apostolic Administrator of New Orleans and president general of the National Catholic Educational Association, the sponsoring agency.

LARGE COLOR slides and a recorded narrative will be featured at the Catholic booth which is being developed with contributions from diocesan school offices, educational institutions and religious orders, the announcement said.

The display will be part of a multi-exhibitor pavilion, the first in any major U.S. fair to be devoted exclusively to education. The pavilion will feature a "School of Tomorrow."

Msgr. Frederick G. Hochwalt, executive director of the NCEA, is developing the display.

Expand Schools For Bolivians

LA PAZ, Bolivia (NC) — Association of the Schools of Christ, which has been educating some 12,000 children in 223 rural schools, has been assigned 500 additional schools previously administered by the government. About 13,000 children are affected by the switch.

Under the cooperative program, the Ministry for Farm Affairs pays the salaries of the administrative and teaching staffs of the schools. The association pays the salary of social services workers, covers all medical and dental services, transportation costs and the cost of educational materials.

Morris Freeholders Vote for Prayer

MORRISTOWN — The Morris County Board of Freeholders became the fourth in New Jersey to adopt a resolution favoring prayer in public schools at its Feb. 13 meeting. The vote was unanimous.

The resolution was patterned after those which have been adopted in Union, Sussex and Cape May Counties. They call upon Congress to amend the Constitution to permit prayers at the beginning of the school day.

Another School Takes Advocate

LINDEN — Another school has taken advantage of The Advocate's School Bulk Plan to receive copies of the paper at a reduced rate during the school year for classroom work.

The newcomer is St. Elizabeth's, Linden, where Sister M. Madeline, O.P., will use the paper in her eighth grade class.

Under the plan, any teacher or principal may order 10 or more copies for periods of a month up to the full school year at half price. Other information about the plan and the uses to which the paper can be put in the classroom can be obtained from Allen Bradley, circulation manager, by calling MA 4-0700.

tee, which has before it a bill to require local school districts to loan textbooks in mathematics, science and modern languages chosen from a list prepared by the State Commissioner of Education.

THE PROPOSED legislation provides that the commissioner "shall not recommend any textbook of a sectarian nature or containing sectarian material or which for any reason would not be proper for use in the public schools."

The bill's constitutionality has been attacked by the New York Civil Liberties Union, and defended by the New York State Federation of Citizens for Educational Freedom.

Also under discussion is an amendment to the Scholar Incentive Law, which now provides annual grants to students in colleges which charge tuition. The proposed amendment would extend it to include students in the state's 336 high schools which charge tuition.

If the scholar incentive approach is constitutional at the college level, CEF insists, it is just as constitutional at the high school level.

Faculty Pay Boost

LATROBE, Pa. (RNS) — Across-the-board salary increases averaging 15% for the professional teaching staff of St. Vincent College was announced here.

Minimum salary for professors with doctorate degrees was raised from \$8,000 to \$9,500, and for beginning instructors from \$5,000 to \$6,000.

The salary schedule — which is supplemented by an additional 11% in "fringe benefits" — follows: instructors, \$6,000-\$7,000 for masters degrees; assistant professors, \$6,500-\$7,500 for masters, \$7,500-\$9,000 for Ph. D.; associate professors, \$7,500-\$9,000 for masters, \$8,500-\$10,000 for Ph. D.; professors, \$9,500-\$15,000 for Ph. D. The Benedictine college maintains a faculty staff of 75.

Aid Denied

ST. LOUIS (NC) — The Missouri State Board of Education has refused to give state aid for speech therapy classes conducted by a special tax-supported school district in parochial and other private schools here.

The board said that the state aid would be using public funds to aid a sectarian purpose.

Mervin Wirtz, superintendent of the St. Louis County Special School District, said here that the classes would continue until the legal issue created by the ruling is settled.

The Special School District has jurisdiction over efforts in all regular county school districts to educate handi-

capped children this year the special district made its services available to children in private schools.

Tax Payment Plan

ST. LOUIS (NC) — The St. Louis Board of Education has sent to its legislative committee a Citizens for Educational Freedom proposal to establish a \$150 tuition voucher for children in parochial and other private schools.

CEF, a parents' group which supports equal government financial treatment of all school children, proposed what it called a taxpayers' savings plan. It wants the board to recommend to the Missouri General Assembly that parents of children in "independent" schools be given \$150 of tax funds for each child.

CEF argues that this would save money for taxpayers because thousands of students "were forced into public schools" last year due to their parents' inability to afford private schools.

Protest Marking Plan

LATHAM, N.Y. (RNS) — A decision by the North Colonie Board of Education to record the marks on the request of the pastor of St. Ambrose Church. The pupils attend public schools but receive religious instruction in the church.

The Latham Ministerial Association protested the move. Catholic officials noted, however, that the State Education Department had ruled that local school boards may grant credit and record grades of religious instruction without violating the church-state separation policy.

Shared-Time Bill

WASHINGTON (NC) — Rep. Adam Clayton Powell of New York, chairman of the House Education and Labor Committee, has scheduled for Feb. 24 a hearing on a shared-time education bill of which he is sponsor.

The bill (H.R. 6974) calls for appropriations of \$5 million annually for three years for experiments and study on shared-time education. Under shared-time plans, students take some of their courses in church-affiliated schools and some in public schools.

Next to Go: Scratchy Pens

WINNIPEG, Man. (NC) — Steps have been taken here to eliminate unnecessary noises at the Ukrainian Catholic Immaculate Heart of Mary school. Pupils doff shoes and rest their feet on wall to wall carpeting.

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Entire Jesuit Community Is Expelled From Haiti

NCWC News Service

The Haitian government of President Francois Duvalier expelled the entire Jesuit community from the country and automatically forced the closing of the nation's only major seminary.

The 18 priests and Brothers of the Society of Jesus in Haiti, all members of the Jesuit province of lower Canada, were forced to fly out of Port-au-Prince Feb. 12. Two of the Jesuits had been jailed for 12 days prior to their ouster.

THE CANADIAN Jesuits undertook the Haitian mission in 1953, after being requested to operate the Port-au-Prince seminary. With their expulsion, the seminary was closed. The approximately 60 seminarians were sent home. The 100-room Jesuit retreat house was seized by the government.

Canadian Minister of External Affairs Paul Martin declared in Ottawa that the Canadian government was "very displeased by the decision of the Haitian government to expel a mission which has brought so much good to the Haitian people." Martin said also that "Canada could not be satisfied by the vague allegations about the activities

of the Jesuit mission, which, to our point of view, have in no way been improper."

The foreign minister further noted that he had ordered the charge d'affaires of the Canadian embassy in Haiti, Charles Bedard, to lodge an official protest with the Duvalier regime for refusing to allow any Canadian official to see the two Jesuits who were held in prison.

THE TWO WERE Rev. Paul Laramée, S.J., and Brother Francois-Xavier Ross, S.J., who were arrested at the Port-au-Prince airport Jan. 31 on their return from a trip to Canada. Arrested with them was Rev. Paul Hamel, S.J., who had gone to the airport to meet them. Father Hamel was released several days later, but Father Laramée and Brother Ross were held until Feb. 12.

On Feb. 14, the Haitian government issued a communique saying it had expelled the Jesuits because "anti-government propaganda" and "a plan of general subversion" were found in the possession of Father Laramée and Brother Ross when they returned from Canada.

The communique also said an agreement allowing the Jesuits to operate their seminary had been ended by a government decree on Feb. 12. But it added that the Haitian government is willing to confer with the Holy See and Haiti's Bishops for a reorganization of the seminary under the control of others than the Jesuits.

According to Very Rev. Jean d'Auteuil Richard, S.J., Provincial of the Jesuits' lower Canada province, who went to the Montreal airport to welcome the ousted missionaries home, neither Father Laramée nor Brother Ross apparently suffered any particular ill-treatment.

Father Richard said other

Korea Bans Anti-Christ Sect

SEOUL, Korea (NC) — The Korean government had declared illegal the extremist anti-Christian religious-political sect, Sokagakkai, which has had a phenomenal growth in postwar Japan and is on the increase here.

Eight branches of Sokagakkai have been set up in South Korea's big cities.

The Korean government noted that Sokagakkai followers must read their sect's ritual in Japanese and bow in the direction of Japan. This, it said, is inimical to Korean national feelings.

Jesuits who had arrived back in Montreal seemed to be in good health. He said, however, that they had been "under very severe strain for the past two weeks" and that the "psychological climate prior to that was bad." The former members of the mission in Haiti will be reassigned after they get an adequate period of rest, Father Richard reported.

THE EXPULSION of the Jesuits was the latest episode in the long war of attrition the Duvalier regime has waged against the Catholic Church in predominantly Catholic Haiti.

The first major incident was the expulsion of the French-born superior of the Holy Ghost Fathers in Haiti, Rev. Etienne Grinenberger, C.S.Sp., in 1959. In November, 1960, Archbishop Francois Poirier of Port-au-Prince was summarily expelled. Early the following year the regime also ousted Archbishop Poirier's Haitian-born auxiliary, Bishop Remy Augustin. Various other Church officials have been ejected since that time.

The Jesuit community had been under fire by officials of the regime since early in 1960, a few months after the opening of the retreat house, Villa Manresa. Government sources charged that the retreat house was in fact a center for political and revolutionary "weekends."

According to Father Richard, no charges were ever made in writing against any member of the Jesuit community in Haiti. He said that the Canadian charge d'affaires, upon making inquiries, was only told of "vague allegations" concerning supposed "documents prejudicial to the prestige of the State and the President."



EXPULSED — Tired and showing signs of strain, Rev. Robert Jean, S.J., is shown on his arrival in Montreal after his detention and deportation from Haiti with other Jesuits.

To Promote Cooperation

Clergymen of All Religions Meet Often in Harrisburg

HARRISBURG, Pa. (RNS)—Clergymen of the major faiths in the Harrisburg area now meet regularly and informally in an interreligious program designed to promote cooperation and understanding.

The informal sessions were spearheaded by the Rev. William H. Vastine, a Methodist minister, and Rabbi Gerald I. Wolpe. Regular participants are Msgr. Joseph Schmidt, director of the mission board of the Harrisburg Diocese, and Rev. James LaCroce, secretary to Bishop George L. Leech of Harrisburg.

"We're no longer strangers," commented Mr. Vastine. "The meetings are carried on in an atmosphere of complete cordiality. There has never been an embarrassing moment where one might be offended by something one of the other members might have said."

Each participant has presented a paper on theological thought in relation to his own religious body. A report on the Second Vatican Council was presented by Rev. William H. Keeler, who attended the council as an aide to Bishop Leech.

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CRS to Aid Congo Area

LEOPOLDVILLE, The Congo (NC) — The American Catholics' overseas relief agency has stockpiled tons of food to help stave off the threat of famine in the Congo's Kwilu province, devastated by Red-led terrorists.

The terrorists have burned at least 150 villages and forced thousands of Kwilu's 1.5 million people to flee from their homes and fields. In the absence of the refugees and the other thousands who have joined the guerrillas, there will be no harvest this year in Kwilu, once a major food producing region the size of South Carolina.

THE HEAD OF Catholic Relief Services — NCWC in the Congo — Rev. Roland Bordelon of the Alexandria, La., Diocese — said 240 tons of wheat, butter oil, milk and flour have already been piled up in Kikwit, the provincial capital of Kwilu.

The Congolese government is also reportedly planning a relief operation, but distribution of food will be difficult because the guerrillas have destroyed roads and bridges.

Birth Control Poll Question Criticized

WASHINGTON (NC) — A Catholic family life expert said the wording of a birth control poll was such that he was surprised only 40 per cent of Catholics interviewed said they would like to see the Church decide to permit Catholics to use contraceptive devices.

Commenting on results reported in a nationwide poll conducted by Louis Harris and published in the Washington Post here, Msgr. John C. Knott, director of the NCWC Family Life Bureau, National Catholic Welfare Conference, stated:

"IN SEEKING an answer to any question, much depends on the way the question is phrased. The Harris Survey put the question this way: 'Would you like to see the Catholic Church decide to allow Catholics to use birth control devices (contraceptives) or would you oppose that?'"

"Forty-nine per cent of the Catholics interviewed responded in the affirmative. Frankly, it is somewhat of a surprise that only about half answered this way. One would have thought that many more would have liked a change," he continued.

"THE CATHOLIC Church's persistent teaching that the use of contraceptives is immoral is, in the Scriptural phrase, 'a hard saying.'" Msgr. Knott continued.

"It puts a burden on married couples and on priests who must counsel and absolve them."

The NCWC official said it is only human "to want relief from a burden."

"The fact that some Catholics are not following the Church's teachings in the matter of contraceptives is not news in itself," the Monsignor continued. "Most knowledgeable Catholics, both lay and clerical, are also aware that a percentage of other Catholics steal and commit murder and adultery; but this is no reason to recommend amendments to the Ten Commandments."

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AD

German Economists Suggest Plan to Benefit Workers

BONN, Germany (NC) — Proposals made in papal social encyclicals are under-estimated in a Catholic-Protestant program suggested here for giving workers a greater share in property ownership.

The statement was drawn up by some 30 Catholic and Protestant economists experts. It was worked out by study groups of the Central Committee of German Catholics and of the Council of Evangelical Churches in Germany.

Bases for the document were Pope John XXIII's 1961 encyclical, *Mater et Magistra*, and a statement entitled "The Accumulation of Property With Social Responsibility," published in April 1962, under direction of the Evangelical (Lutheran) Church of Germany.

EVERYONE who contributes to the increase of the

national product must get his just share of it, the statement says, adding: "To promote ownership of property among wage earners it is not enough to increase wages."

The Catholic and Protestant economists take issue with what they call an overworked thesis of German trade unions: The demands for numerous wage increases on the ground that this is necessary to provide for a more equal distribution of the national product.

The economists contend that such increases sometimes go beyond a corresponding increase in productivity.

AS A SPUR to more widespread ownership of property, the statement advocates the following:

- Greater savings incentives for workers in the lower income brackets and those with large families. The Savings Premium Law in Germany may be the basis for this, the statement says. (Under that law, a worker who saves steadily for five years will be paid a premium of up to 30% of the amount invested in addition to receiving 3% interest annually. A worker who draws on his savings loses the chance for the premium, but not his interest. Higher premiums are given to workers with families but there is no special incentive for low income savers.)

- Continued denationalization of state-owned firms, but not a denationalization without clear aims for the social good. "Acquisition of property by the

state must not be replaced by private concentration of property (monopoly) but by a widespread property distribution," the economists warn. They say that when shares of state-owned firms are sold, large families and families with low income should be given special privileges to purchase them.

- State funds for investment purposes should be financed more by bonds sold to workers with low incomes. The economists see this as a means of decreasing the large role the state now has in the acquisition of property.

- Employers and trade unions should include in their agreements a provision for workers to invest a fixed percentage of their wages in the company they are working for.

Layman Fills Chancery Post

CHICAGO (NC) — William G. Simpson, onetime deputy administrator of the Small Business Administration, Washington, D.C., has been appointed lay director of the Chancery Office for the Chicago Archdiocese.

The post is newly established by Albert Cardinal Meyer of Chicago. Simpson will be his assistant in planning, directing and controlling financial and related activities of the Chancery Office. The activities will include building programs, long term financing, budget and control system, personnel and research affairs, the Cardinal said.

Education: Latin America's Top Problem

By JAIME FONSECA
NCWC News Service

The number one problem in Latin America is education. In measuring what Latin American countries have in resources to educate their growing generations, against what is actually needed, the experts present a picture of dismay:

- Of 32 million children of primary school age, some seven million have no schools.

- Of every 10 children who do enter school, only two complete primary education. For 15 countries, the average time a child spends in school is two

years and two months. Hunger makes them quit.

- About 50 million adults have forgotten how to read and write, or never learned to do so.

At the secondary level, conditions are worse: Of 25 million youths, only four million are registered; of every 50 who register, only 11 finish school. No more than 30% of their teachers have had formal training.

- Only 3% of the young people reach college and university. Thirty in 100 of those who get there manage to graduate.

IS ANYBODY doing anything to correct the poor situation?

"In the last decade," the Organization of American States has reported, "Latin America has increased its educational facilities greatly. . . . Efforts are being made to put into effect a 10-year plan that calls for six years of primary education for all, systematic adult-education campaigns, . . . reform and expansion of secondary education, a larger enrollment in the universities."

Rousseau's influence — was supplemented during the 20th century by the "progressive" ideas of the U.S. educator and philosopher, John Dewey. These influences, plus a militant secularism reflected in laws and practices, have often weakened the moral fiber of these generations.

IN POLITICS, most teachers try hard to educate men as good citizens, and often succeed. But they do so only against odds like changing constitutions, unstable govern-

ments, individualistic parties and opposing ideologies. The aim of education for all is utopian so far, particularly for the rural areas. Most of the rural schools offer two years of education, a few offer four.

There is little relation between the real needs of these countries and the school enrollment pattern: with 50% of the population engaged in agriculture, only 1% of the youths in high school take up agricultural sciences. And very little industrialization — what economic doctors prescribe to raise standards of living — can be accomplished when only 9% take up industrial studies.

THE SCHOOL system, patterned after Napoleon's reform in France, is highly centralized and government dominated.

It is also infected by 18th-century rationalism and burdened by an encyclopedic approach of teaching a little about everything. In addition, Latin American educators for well over a century have been influenced strongly by the educational ideas of Jean Jacques Rousseau, 18th-century French writer whose book "Emile" argued all children are naturally good, but corrupted only because of exposure to an evil society.

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THE PROBLEM also grows bigger. By 1970, demographers believe, 68% of the Latin Americans will be living in cities.

This means that with less farmers and more people to feed, the countries should be improving agriculture and increasing production.

Again, such population movement means that the huge urban masses need the technical and vocational training that can provide them with the skills necessary to earn a living and to speed the general progress of the country. The ones who can pay for vocational training — usually more expensive than general education — disdain manual labor and prefer to be engineers, lawyers and physicians.

And the ones willing to dirty their hands have only limited access to the few vocational schools that are now in existence.

The wonder is that mob action does not erupt in more instances.

THERE ARE heroic efforts at all levels in most countries to educate the younger generations.

A great deal of self-sacrifice, talent and determination is producing a fine harvest of eager, trained young minds. But the needs are great.

The main challenge to education in Latin America, the experts say, is to train youth, advance science, apply technology and infuse ethics in society, all in a measure equal to the need for radical reform of present conditions.

To quote from a Chilean study: "We must educate our young people for personal and social perfection, educate them for the common good and for productivity, all these things being the ingredients of true democracy."

Four Faiths Join To Build Church

PRETORIA, South Africa (NC) — Four faiths are co-operating to build a church at Sasolburg, south of Johannesburg, South Africa.

The church will serve Catholics, Anglicans, Presbyterians and Methodists.

More Lenten Masses Listed

Following is a supplement to the list published last week of churches scheduling noon and evening weekday Masses during Lent.

BAYONE
O'Neil, Star of the Sea, 328 Ave. C, 5:30 p.m. (Ex. Sat.)

EAST RUTHERFORD
St. Joseph's, Hackensack St. & Hoboken Rd., 12 noon

FLORENCE PARK
Holy Family, Lloyd Ave., 8 p.m.

HARRISON
Holy Cross, Church Sq., 5:30 p.m.

KINNELON
O'Neil, of Magnificat, 5 p.m.

NEWARK
St. Bridget's, 404 Plane St., 12:10 p.m. (Ex. Sat.), 5:30 p.m. (Fri. only)

PASSAIC
Holy Trinity, 226 Harrison St., 7:30 p.m.

PEQUANNOCK
Holy Spirit, 430 p.m.

PLAINFIELD
St. Bernard's, 1223 George St., 4 p.m. (Ex. Sat.)

POMPTON LAKES
St. Mary's, 3 p.m. (Ex. Sat.)

WEST NEW YORK
O. L. of Liberia, 3608 Kennedy Blvd., 12 noon

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"Pierogie? What's that?"

"I'll show you."



"Looks like a stuffed dumpling to me."

"It is."

"Thought you said it was a pierogie?"

"A Mrs. T's pierogie is a stuffed dumpling."

"What's it stuffed with?"

"Potato cheese, cottage cheese, cabbage or prunes."

"Sounds tempting."

"It is. Now would you please pass me the Mrs. T's pierogie?"

"Can't."

"Why can't you?"

"I ate it."

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RIB ROAST 65% Reg. Style **55¢ lb.**
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ROASTS
Bottom Round no fat added or Cross Rib for potting **79¢ lb.**
Chuck Steak **59¢**
Beef Short Ribs **45¢**
Beef Cubes **69¢**
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Top Round Roast **89¢**
Oven or Pot — Top Sirloin Roast **99¢**
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Top Round Steak
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Pot Roast **59¢**
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Chuck Roast **69¢**
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War on Poverty

"The poor you have always with you." Even atheists agree with that Biblical prediction. Today, in the midst of plenty, 35 million of our citizens are regarded as poor. They constitute the "other America" — unknown, unseen, unaided.

That is, up to now. The Administration has declared a novel war — not against Communism, not on segregation, but on poverty. The benighted in Southern hills, the deprived in Harlem, the migrants in berry patches, the aged anywhere — these are the victims; these are to benefit from the government's crusade.

TO BE POOR in America today is to be a stranger in paradise. Most Americans have the idea that poverty has been wiped out. Signs of prosperity surround us and give the notion that the poor are no longer with us. But poverty is real; for one-fifth of the nation, it is the only real thing — it is their life.

"Stamp out poverty" demands our President. We applaud his ideal, but with many misgivings. Because there are not only the poor economically, but also the poor in opportunity, in character, in responsibility, in education, in initiative.

Protestant Landmark

The title of this editorial is from the first two words of a page-wide headline across the religious section of a recent issue of the New York Herald Tribune. The headline read: "Protestant Landmark on Parochial School Aid." This treatment is significant. It would seem that the editors of this conservative paper, traditionally opposed to aid to parochial schools, were so astounded by this turn of events that they had to express their astonishment in large type.

AND WELL THEY might be astounded. For at Columbus, Ohio, the first National Study Conference on Church and State under Protestant auspices, voted in favor of certain federal aid in parochial and private schools. The debate was sharp, the vote close, but the result was a major Protestant policy in favor of accepting aid for a "health and welfare program."

The 3,000-word statement closing the conference was a victory for progressive Protestant Churchmen who over and over again during the four-day meeting called for a "new look" at the relationship of Church and State. It would seem that the old Protestant "wall" of rigid separation

of Church and State is developing a major crack.

The policy statement was historic, not only in content, but in the manner in which it was drawn up. It is for the information and guidance of the Protestant and Eastern Orthodox Churches, affiliated with the National Council of Churches, but this, for the first time in modern national council history, had been drawn with the assistance of Jewish and Roman Catholic observers.

IT IS SIGNIFICANT that the key passage of the statement carefully distinguished, in very cautious language between "overall support" of such schools and "support of specific programs." This is exactly what we have been asking for years. We have never asked for, nor would we want over-all aid to our parochial schools.

It is not only historic, but heartening to read such a statement from an important and responsible Protestant body, which for years had seemed to have erected its own "wall" against aid in any form whatsoever. Our "lone voice" seems to be gathering strength and volume. With God's help, may it grow ever stronger among all men of good will.

No Sale!

Ever wonder where they got your name and address? We mean the senders of all that mail that wants to sell something to you or beg from you.

Selling lists of names and addresses is a big and profitable business. The Manhattan Yellow Pages lists 111 firms that sell mailing lists. You can buy lists for almost any category in which people find themselves. There is one firm that advertises that it has 500,000 Catholic names broken down into "ten classifications" such as: executives, wealthy widows, contributors, single women, etc."

A FEW WEEKS ago the New York State motor vehicle license bureau came in for some criticism when it was found that it had been selling lists of automobile owners to companies selling automotive equipment.

It was revealed recently that a Los Angeles merchant was using his charge-customers' list of 3,000 names to mail to

them extreme rightist literature.

The Advocate has a mailing list of over 114,000 names. (The other 12,000 copies that make up our circulation figure of 126,000 are those purchased at church doors.) This list is not for sale. We have received attractive offers for our list. We've turned all of them down.

OUR POLICY has always been this: A pastor, who has sent us a list of his parishioners under the Parish Coverage Plan, may have a copy of that list any time he wants it. Archbishop Boland may request a list of those in the Archdiocese of Newark who subscribe to The Advocate. Bishop Navagh may do the same for Catholic subscribers in the Diocese of Paterson. All other requests have been and will be refused.

The only piece of mail our subscribers will receive from our mailing list will be their weekly copy of The Advocate.

Christ's Promise Of the Eucharist

By FRANK J. SHEED

In Our Lord's teaching in the synagogue in Capernaum, He deals first with the objection raised by His claim to have come down from heaven. Of that claim — He modifies nothing. We know that a year later, at the Last Supper, He says "No man cometh unto the Father but by me." Here He says something more startling: "No man cometh unto me but by the Father."

He goes on to say explicitly that no man had seen the Father, but only Himself, Who was from God. But He still does not give any explanation of the mystery how one and the same Person could have already existed with the Father in heaven, and been born of Mary of Nazareth.

THEN COME the 12 verses in which Our Lord says what He had meant by the claim "I am the Bread of Life." Again and again, He says that He is to be eaten by men unto eternal life. The bread is His flesh.

"Unless you eat the flesh of the Son of Man and drink His blood, you shall not have life in you . . . He that eats

my flesh and drinks my blood has everlasting life: and I will raise Him up in the last day.

"For my flesh is meat indeed: and my blood is drink indeed. He that eats my flesh and drinks my blood abides in me, and I in him. As the living Father has sent me, and I live by the Father, so he that eats me shall live by me . . . He that eats this bread shall live forever."

It seems strange that anyone could take these words as meaning anything less than that. There are those still who think Our Lord was using figurative language, and that all He meant to say was that to believe in Himself and to receive into one's mind the lesson of His death would make for the soul's salvation. But figures of speech are used to make obscure ideas clearer. This would be a totally monstrous example of using figures of speech to make clear ideas totally incomprehensible!

CATHOLICS, who have been receiving the Blessed Eucharist ever since they

reached the age of reason, can hardly begin to imagine what these words meant to those who heard them uttered for the first time. Whether they believed in Our Lord or not, the shock was the same. In all the books of the Jewish people there was nothing to prepare them for this talk of eating His flesh. The talk of drinking His blood must have seemed even worse.

Many who had followed Our Lord thus far followed Him no further. As against their finding incredible His claim to have already existed with the Father before He was born of Mary of Nazareth, He simply says: "So you are scandalized: Will it make any difference if you see the Son of Man ascend up where He was before?"

Then there came a profound phrase: "It is the spirit that gives life, the flesh profits nothing. The words that I have spoken to you are spirit and life."

In other words, He had not been speaking of the eating of dead flesh, the eating of Himself dead: but of flesh with the spirit in it, Himself utterly alive.



MEANWHILE, THE WAR IS GETTING COLDER

Pope John's Meaning In Social Encyclical

By MSGR. GEORGE G. HIGGINS

Director, Social Action Dept., N.C.W.C.



Pope John's encyclical, Mater et Magistra, notes that Catholics throughout the world are actively engaged in two different types of unions — those that carry on their activities in more or less explicit accord with the principles of Christian teaching, and those that follow the natural law and respect the liberty of individuals in religious and moral questions.

The first of these categories is comprised of the Christian unions of Belgium, Holland, France, Switzerland, Latin America, and some parts of Asia and Africa. The second category includes the neutral unions of the U.S., Canada, England, and others.

A DISPUTE HAS arisen over the precise meaning of this particular section, asking whether Pope John meant to favor the so-called Christian unions.

There are a number of people associated with the Christian trade union movement in Latin America (and a handful of American Catholics as well) who so interpret the encyclical.

I have disagreed with them more than once in this column and, in support of my position, have quoted the internationally renowned German scholar, Rev. Oswald von Nell-Breuning, S.J., only to be told in effect that Father Nell-Breuning really doesn't know what he is talking about.

I HAVE CHECKED my own interpretation of Mater et Magistra with a distinguished priest-scholar from Rome who is known to have been very close to Pope John XXIII and, more specifically, is reliably reported to have been consulted by His Holiness when he was drafting Mater et Magistra.

In a letter dated Feb. 1, this acknowledged authority in the field of Catholic social teaching writes in part:

"I think I can say that the position stated by John XXIII in 'Mater et Magistra' is a 'de facto' position. He states that nowadays Catholics are present in the working world in two ways: with Christian inspired syndicates or individually working inside syndicates which are not linked to any faith or confession. He is only blessing and encouraging both, but he doesn't give any judgment on which way to prefer since, according to his ideas, the solution of such problems lies with the individual."

So I would like to share a portion of the letter with you; a portion which explains why the Negro vehemently demands freedom — now. Here it is:

"I GUESS it is easy for those who have never felt the stinging darts of segregation to say 'wait.'"

"But when you have seen vicious mobs lynch your mother and father at will and drown your sisters and brothers at whim; when you have seen hate-filled policemen curse, kick, brutalize, and even kill your black brothers and sisters with impunity; when you see the vast majority of your 20 million Negro brothers smothering in an air-tight cage of poverty in the midst of an affluent society;

"When you suddenly find your tongue twisted and your speech stammering as you seek to explain to your 6-year-old daughter why she can't go to the public amusement park that has just been advertised on television, and see tears welling up in her little eyes when she is told that Funtown is closed to colored children, and see the depressing clouds of inferiority begin to form in her little mental sky, and see her begin to distort her little personality by unconsciously developing a bitterness toward white people; when you have

trade union movement who continue to argue that Mater et Magistra gives a preferred status to Christian unions as opposed to neutral unions.

It is only fair to report that not all of the official spokesmen for the Christian trade union movement interpret the encyclical in this way. On the contrary, the executive secretary of the International Federation of Christian Trade Unions, Auguste Vanistendael of Brussels, recently stated, for the record, that he does not agree with those who say that the encyclical "favors" Christian unions.

"The International Federation of Christian Trade Unions," Vanistendael says, "did not seek any favors but I can quite imagine that the Pope is rather happy when a true trade-union movement, which claims as the foundation of its action the principles of Christian ethics, is successful. For once, if I may ask, why should Christians have any inferiority complex in this respect? I cannot be quoted to have said that Christian-inspired trade unions are a 'must' everywhere. I do not ask more than Mater et Magistra does, but I am not ready either to minimize the evident statement contained in the encyclical."

This strikes me as being a thoroughly reasonable interpretation of the encyclical's teaching with regard to Christian unions on the one hand and neutral unions on the other. Is it too much to hope that it will soon be adopted as the official position of the Christian trade union movement not only in Europe but in Latin America as well? The sooner, the better.

The Press Box

Explaining Impatience

By JOSEPH R. THOMAS
Managing Editor



Last summer I clipped and saved the text of a letter from Negro leader Dr. Martin Luther King to eight white religious leaders in Alabama. Dr. King was writing from the Birmingham city jail in reply to a statement by the religious leaders terming integrationist activities in Birmingham "unwise and untimely."

MY INTENTION was to comment on the letter in this column because I considered it one of the most moving Christian testimonials I had ever seen. I've read it several times since and each time the conviction grew that whatever comment I could make would be inadequate.

So I would like to share a portion of the letter with you; a portion which explains why the Negro vehemently demands freedom — now. Here it is:

"I GUESS it is easy for those who have never felt the stinging darts of segregation to say 'wait.'"

"But when you have seen vicious mobs lynch your mother and father at will and drown your sisters and brothers at whim; when you have seen hate-filled policemen curse, kick, brutalize, and even kill your black brothers and sisters with impunity; when you see the vast majority of your 20 million Negro brothers smothering in an air-tight cage of poverty in the midst of an affluent society;

"When you suddenly find your tongue twisted and your speech stammering as you seek to explain to your 6-year-old daughter why she can't go to the public amusement park that has just been advertised on television, and see tears welling up in her little eyes when she is told that Funtown is closed to colored children, and see the depressing clouds of inferiority begin to form in her little mental sky, and see her begin to distort her little personality by unconsciously developing a bitterness toward white people; when you have

The Question Box

Fasting Rules Are Clarified

Rev. Leo Farley, S.T.D., and Rev. Robert Hunt, S.T.D., of Immaculate Conception Seminary, Darlington, Ramsey, N.J., are editors of The Question Box. Questions may be addressed to them there for answers in this column, or to Question Box Editor, The Advocate, 31 Clinton St., Newark 2, N.J.

Q. If on days of partial abstinence a Catholic forgets and eats meat for breakfast or at lunch (at which he normally would abstain from meat in anticipation of eating a principal meal later in the day), is it all right for him to consider this a simple mistake and proceed to eat meat at the principal meal anyway?

A. Canonists are divided on this point of application of Church law. Some say yes; others say no. Personally we favor the more lenient opinion which permits one to eat meat at the main meal. Readers are perfectly free to follow this lenient opinion in practice, if the occasion should ever arise. And in so doing, they are not following a "less perfect" way, since the lack of clarity in the law on this matter renders it an area of freedom to follow the considered opinion of approved canonists.

Q. I have heard it said that a housewife with more than two children is automatically excused from the fast. Is this correct?

A. No, it is not correct that she is "automatically" excused from observing the fast laws. Children may be tax exemptions, but they are not fast exemptions. If the housewife is going to be excused from the fast, some other factor must be introduced, for example, pregnancy, anemia, emotional illness or distress, etc.

The fact of children around the house does not of itself constitute an excusing cause, but may contribute towards a situation in which the mother could not observe the fast without failing her duties to them or own health.

Q. On a fast day meat is permitted once and at the principal meal. What then is the difference between a fast day and a day of fast and partial abstinence?

A. There is absolutely no difference for those who are bound by the law of fasting, namely, all Catholics from the completion of their 21st year until the beginning of their 60th year of age. There is a great difference, however, for those not bound by the law of fast, but solely by the law of abstinence, namely, those between the ages of 7 and 21, as well as those who have celebrated their 59th birthday.

On a simple fast day these may eat what they want and as much as they want — within the bounds of moderation, of course.

But on a day of fast and partial abstinence they may have meat only once and at the principal meal.

Q. My 19-year-old son claims that he is permitted to eat meat more than once on the weekdays of Lent. Is he right?

A. Yes, he is. He has not yet completed his 21st year and is not, therefore, bound by the Church's laws of fasting. He is restricted from eating meat only on days of abstinence.

Thus, on days of total abstinence (Fridays), he may not eat meat at all; on days of partial abstinence (Ember Wednesdays) he may eat meat only once and at the principal meal.

Q. Is it permissible for one bound by the law of fasting to have meat at breakfast or light lunch instead of at the principal meal?

A. No, it is not. The law clearly states that meat may be taken only at the principal

meal. Of course, "principal meal" is not determined by the hour of day when it is eaten, but by a person's own dietary schedule. Hence, it is not inconceivable that for some people, breakfast is their "principal" meal.

Q. On a fast day only one full meal is allowed. Two other meatless meals may be taken but together they should not equal a full meal. How does one determine the amount of food to be taken at the meatless meals if he has not already taken his full meal?

A. The quantity that one may eat at the meatless meals is not based upon what one actually will eat at his main meal, but upon what he ordinarily eats. It should be a relief to some, therefore, to know that the Church really does not want them to overeat at the main meal in order to avoid eating less than their two previous meals combined!

Q. My husband has received a dispensation from the lenten fast. Does this mean that he may eat meat more than once a day? Or does it merely mean that he can eat as much as he wants, as often as he wants, but still may have meat only once a day?

A. One dispensed from the fast may have meat as often as he wants every day. But it is well to note a dispensation from fasting does not extend itself to the law of abstinence. Abstinence is a separate matter. On Fridays, therefore, and other days of abstinence, he will have to abstain from meat unless he also seeks and receives a dispensation from the abstinence laws.

Q. On Fridays and days of complete abstinence is it permissible to use bacon drippings for frying eggs and potatoes or for use as seasoning for beans, etc?

A. Yes, this is permitted. The law of abstinence forbids meat and meat extracts to be used as food or as an integral part of food compounds. But it expressly permits spices or seasonings made from meat fats. Bacon drippings used in the manner described above fall into the category of condiment or seasoning.

Q. When is a Catholic no longer obliged by the law of fasting? On his 59th birthday or his 60th birthday?

A. A Catholic is obliged by the law of fasting up to the completion of his 59th year of age. This means, of course, the 59th birthday, and not the 60th.

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Our Parish



"What are you doing for Lent, Gertrude?"

February Intentions

The Holy Father's general intention for February is:

That Christian justice and charity may relieve the poverty and suffering in the underdeveloped countries.

The mission intention suggested to the Apostleship of Prayer by the Pope is:

For an increase of vocations among missionary Brothers.

Law Aims For Respect

By JOSEPH A. BREIG

From opponents of civil rights laws for the protection of Negroes and other minorities, we have been hearing the argument that "You can't force people to like one another."

No, we can't force people to like one another, and nobody has suggested that we can. But we can, and we should, make it illegal to deprive people unjustly of the rights and dignities that belong to them as human beings and as citizens.

THE FOUNDING Fathers of the U.S. wrote into the Declaration of Independence that all men are endowed by their Creator with inalienable rights. They went so far as to assert that this principle of human rights is self-evident.

They made it the fundamental principle of law that the rights God has given to human beings must be respected, and cannot rightly be infringed by anybody.

There is room for discussion and debate about what it is possible for law to accomplish. But nobody who expects to be considered intelligent ought to go around uttering such a simplistic statement as "You can't force people to like one another."

NOBODY IS TRYING to make anybody like anybody. There is merely a proposal that folks be prohibited by law from carrying out to others to the point of infringing on their rights.

Most human beings do like one another, and in a special way this is true in America because Americans have so much in common.

A cluster of Americans who have never before seen one another can sit down together in a railroad club car and soon be friends animatedly talking about sports or politics or any one of a hundred things.

What makes this possible is a combination of factors: they speak the same language; they dress pretty much alike; they possess similar educations. They have a quiet respect for themselves and for one another.

Yet their backgrounds may be extremely different. One may be a scion of a socially prominent and wealthy family.

God Love You In the Church Of the Future

By FRANK SHEED

What will the Church be like after the council? The 21st century will be the century of the laity. The Church was so busy after the 16th century in affirming the truth of the episcopacy and the priesthood which had been denied, that the laity were reduced to a secondary role. But although the Bishops and priests will always be superior in divine calling and dignity to the laity, after the council they will be inferior to them in function or service.

The laity of the future will be neither those who are "prominent" because they are rich or have honors, medals and decorations, nor those who are mere sheep to be sheared by multiple collections. The laity will all be missionaries. They will consecrate their work by influencing their associates.

THE CHURCH, instead of being a pyramid with the laity at the base and the priests and Bishops at the top, will be a spiral in which each, according to his function, extends Redemption beyond the ghetto of a parish or a diocese into the world. The world in which the laity will move will listen to only one argument — the forgotten argument of holiness. The world that has apostatized from God will be converted only by seeing how much God means in our lives.

The Holy Father's Society for the Propagation of the Faith writes thusly about the laity because we have 80,000 men and women teaching religion in Africa and Asia — not in schools, but moving from place to place while they address themselves wholly to the unbelievers.

Why could not laity aid the Holy Father's Society for the Propagation of the Faith by offering their services to bring Faith and assistance to the hundreds of millions of poor. Are there 100 men or women in the U.S. who are skilled in organization and leadership and willing to give their time and talents to The Society for the Propagation of the Faith for the sake of Christ?

Do not merely write and tell us how money can be raised for the missions. If you love Christ Who redeemed you and your neighbor anywhere in the world, you will know what to do.

another child of an immigrant. One may be of English descent, another German or French, another Hungarian or Bohemian or Greek or Syrian or Romanian or Italian.

ONLY A GENERATION or two ago, as likely as not, the ancestors of these friendly and sociable people lived severely apart, and referred insultingly to one another as Hunkies or Dagoes or Bohunks or Krauts.

The law made no attempt to say to them, "You've got to like one another." What the law did say was that they must respect one another's human rights.

From respecting one another's rights, they came gradually to know one another. Because their rights were respected, they were able to rise socially, economically, educationally. And so they came to know, to understand and to like one another.

No, you can't make anybody like anybody, any more than by law you can make people virtuous. But we can and must create conditions conducive to virtue and to mutual liking, conditions which encourage folks to be considerate, friendly and helpful. That, after all, is in large part what the law is for.

Forty Hours

Newark

Feb. 23, 1964
Second Sunday of Lent
Our Lady of the Rosary, 179 Emmett St., Newark
Alexian Brothers Hospital, 655 E. Jersey St., Elizabeth
Holy Name, 29 Marcellus Pl., Garfield St. Ann's (Polish), 291 St. Paul's Ave., Jersey City
St. Mary's, 81 Home Ave., Rutherford
March 1, 1964
Third Sunday of Lent
Our Lady of Czestochowa, 120 Sussex St., Jersey City
St. James, 45 S. Springfield Ave., Springfield
St. Augustine's, 2000 New York Ave., Union City
Most Sacred Heart of Jesus, 127 Paterson Ave., Paterson

Paterson

Feb. 23, 1964
Second Sunday of Lent
St. Joseph's, 17 Elm St., Newton
St. Catherine of Siena, Mountain Lakes
March 1, 1964
Third Sunday of Lent
Our Lady of Victories, 106 Fair St., Paterson



GOD LOVE YOU to C. H. and classmates for \$50. "We decided that if we could spend as much as we did on our Junior Prom, we could spend at least this for the missions." To L.J.P. for \$2: "In thanks-giving to Our Mother of Perpetual Help for a very normal, healthy baby." To Mrs. C. L. for \$1: "Shortly after Pope John's death, I asked for his intercession in prayer, and my prayers were answered. I promised I would make his help known."

Churches Join In Census Plan

SUDBURY, Mass. (RNS) — Protestant and Catholic laymen joined forces here to conduct a "grassroots" religious census of some 4,400 adults. The project was designed to reunite "unchurched" and "lapsed" Christians with their respective churches. It grew from an interchurch cooperative program proposed by the Rev. Blaine Taylor of the Sudbury Methodist Church and Rev. Joseph Birmingham of Our Lady of Fatima Catholic Church.

The two churches also plan a three-part lecture series in cooperation with other Sudbury congregations. The Sudbury clergymen credited Richard Cardinal Cushing of Boston with generating an ecumenical spirit in their community. He recently made a plea for "grassroots" support for ecumenical programs in a talk at the Methodist church.

Johnson to Address Sons of St. Patrick

NEW YORK (NC) — President Johnson will come here March 17, St. Patrick's Day, to address the 180th anniversary dinner of the Society of the Friendly Sons of St. Patrick. Mayor Robert F. Wagner announced at City Hall that President Johnson had accepted the society's invitation to speak.

Letters to the Editor

The name and address of the writer must be included in a letter intended for publication, but they will be withheld if requested.

Liturgy Story Is Criticized

Editor:

The explanation of the "changes" in the liturgy as outlined by your reporter, Ed Grant, is the most disappointing, personally frustrating and spiritless confrontation of this subject that I have seen. It is implicit in Mr. Grant's explanation that the Newark Archdiocese could have saved the Second Vatican Council much valuable time and point-less study by advising the Commission on the Liturgy to unanimously adopt the established liturgical practices long in effect in this archdiocese.

There are so many wonderful and exciting things that could have been said in anticipation of a worldwide spiritual renaissance now made possible and practical through the recommendations of the commission on worship. But what did we get instead? A simple statement that the major change for the faithful is fixing the precise time for repeating the marriage vows. For those of us already married (or the celibate) this major change offers little encouragement for a revitalized liturgy.

The author also fails to point out that the Pope lays the primary burden on all pastors of souls when he states, "promote the liturgical instruction of the faithful, and also their active participation in the liturgy both internally and externally."

Mr. Grant fails to adequately support Pope Paul's words that the Sunday sermon should be "that of a proclamation of God's wonderful work in the history of salvation, the mystery of Christ, ever made present and active within us, especially in the celebration of the liturgy." May I add, perhaps disilluminatingly, I have never heard a sermon preached on a holy day, (excluding the Feasts of Christmas and the Circumcision). There may be no need for revolution at this time, as Mr. Grant puts it, but there is great need for a rapid speeding-up in the spiritual evolution of all men through the liturgy.

L. Colianni, Waldwick.

Editor's Note: Mr. Grant's assignment was to point out the practical changes that would become effective in North Jersey Feb. 16 as the result of Pope Paul VI's Motu Proprio of Jan. 25. In that he succeeded, Mr. Colianni makes the mistake of looking for commentary in a straight news story.

Cites Priests For Courage

Editor:

We have high praise for the 12 priests, apostles of good will, who withstood the barrage of garbage and epithets hurled at them by white racists in Cleveland. What merit and reward these priests will receive from their Divine Judge for courageously but almost vainly pleading a cause close to the heart of Our Lord.

One of the most perplexing and senseless fallacies is the belief which holds that we can love God while at the same time venomously despising our neighbor.

Paul Thuring, Jersey City.

East Orange 'Secret' Out

Editor:

Everyone knows that East Orange High School had the best football team in New Jersey last year. But now the news has leaked out that the East Orange team was guilty

of winning its nine victories by unfair means. I was shocked to find out that the Panthers actually prayed on the field before the start of every game.

What will the U.S. Supreme Court say when it hears about this un-American behavior of public school boys praying on high school fields which are public property? And what will East Orange's defeated rivals say when they find out that they were beaten because East Orange played "dirty football"?

Football rules officials should do their part by forbidding football players to pray at a public school athletic field.

If a football player is caught praying on a public field, the referee should throw him off the field and penalize his team one-half the distance to the goal line.

Since the East Orange team won all nine of its games, the other schools might decide that their players should also pray before every game. What will happen if Barringer, Orange, Nutley, Montclair, Belleville, Irvington, Columbia and Phillipsburg all begin to pray?

John Smith, East Orange.

CBS Program Is Attacked

Editor:

I think CBS-TV tried to get a reaction as to how far it can go when it presented "And Now You Are Alone." Because this was about the plight of widows, it seemed to be worthwhile and we looked forward to seeing it.

To say it was disgusting is putting it mildly. One of the characters commented "You can't say this on TV, but conventional sex codes don't make sense."

The whole theme of this presentation was the procurement of men to spend the night with

I WAS so angered by this presentation that I wrote to the president of CBS-TV and told him it was an insult to the decent widows of America.

Because I believe there is a movement on foot to gradually feed the TV audience the poison above referred to, I think all decent people should deluge the CBS with their protests. Please take a few minutes to write and vigorously protest this type of thing.

Helen G. Anderson, Elizabeth.

Your World and Mine

New Dutch Prosperity Helps Restore Balance

By GARY MacEOIN

The Netherlands, one of the smallest and the most densely populated countries of Europe, has 12 million inhabitants — twice as many as 50 years ago and almost five times as many as 130 years ago.

Lacking important raw materials and energy sources, it created high living standards by trade with its widespread and rich colonial empire, of which Indonesia was the pearl.

THE DISSOLUTION of this empire since 1945 upset the entire economic balance. A permanently depressed region seemed in the making.

For Catholicism in particular, the blow would have been a harsh one. The expansion of the Church in numbers and in dynamism has been fabulous in what was once a strictly Protestant country. Almost 40% of the people are now Catholics, and they exercise great prestige and influence in all aspects of public life and culture. They also are outstanding for their good relations with other Christians and for their contributions to the Church throughout the world.

Faced with disaster, the

Netherlands refused to accept the apparently inevitable. Instead it began a vast program of industrialization, the success of which now seems guaranteed by a stroke of luck little short of miraculous. Huge deposits of natural gas have been discovered. Estimates of the sizes are still tentative, but they are far bigger than any previously found in Europe; are almost certainly equal to those of the Sahara, and may prove to be several times greater than those of Texas.

Initial studies also indicate the possibility of oil deposits equal to all the energy consumed by Western Europe in the past century.

THE NEIGHBORS of the Netherlands in Western Europe are watching with some concern the possible short-term disturbance resulting from the energy resources already definitely established and the additional possibilities that may become realities in 1964. They compel a new evaluation of the entire coal policy of Western Europe and perhaps the closing of many marginal mines and elimination of associated high-cost steel production.

This in turn will require retraining of the miners and relocation of their families and themselves to avoid social unrest and human suffering.

However, for the long term, the good fortune of the Netherlands is regarded as the good fortune of all Western Europe. The initial economic surge of the region was based on availability of low-cost energy in the form of coal deposits, especially in England and West Germany. The coal era has all but passed and the nuclear era is perhaps still 50 years away.

Europe will, of course, continue to be an energy-importing area. What the developments in the Netherlands portend is that the internal energy resources will be of a magnitude to prevent political blackmail or economic strangulation.

Western Europe will again have a freedom of movement which it lost briefly when forced to give up control of the colonies on whose resources it had grown to depend.

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Plastic Wall Tile Odd lots. Limited quantity. Regular 3¢ each. 1¢ each	ROBBIN'S "CELEBRITY" Vinyl Tile 12x12x16 AMR. Regular 95¢ each. 69¢ per y		9x12 HEAVYWEIGHT Vinyl Rugs Many colors and patterns to choose from. Regular \$17.95. \$12.95 Special

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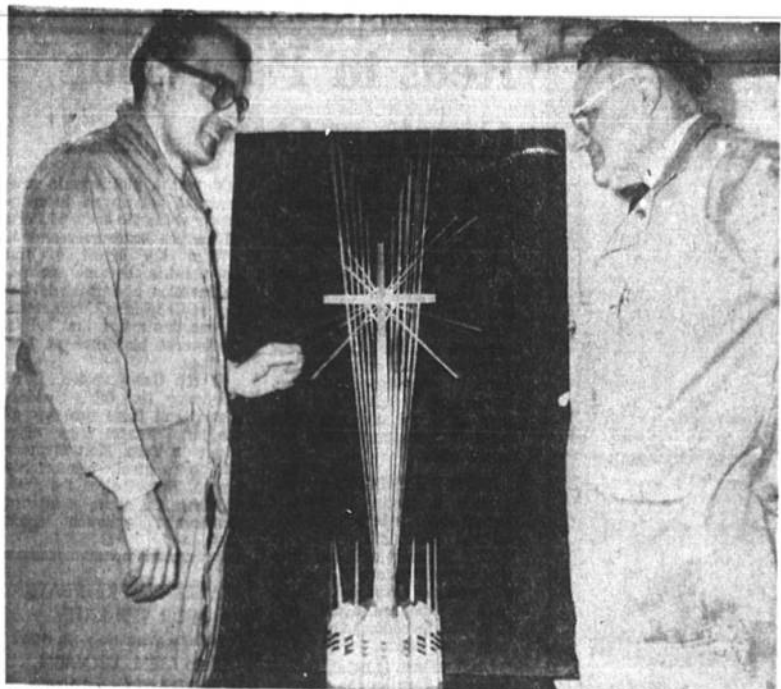
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SCALE MODEL — George Ciocher, left, looks over his model of the 42-foot aluminum cross that will surmount the Vatican Pavilion at the New York World's Fair. At right is his father, Joseph Ciocher, founder of Columbian Art Metal Works.

Jersey Craftsmen Made Vatican Pavilion's Cross

By ANNE BUCKLEY

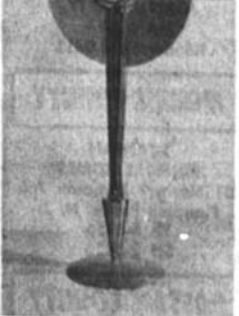
GUTENBERG — The elegant wrought iron gate and balustrade on a stucco villa located surprisingly on densely built 71st St. are a clue, however subtle, to the even more surprising activity within.

A more pointed indication was given to neighbors Monday when a large flat-bed truck pulled up in front of the villa to receive as cargo a 42-foot aluminum cross which the following day was to be hoisted atop the Vatican Pavilion at the New York World's Fair, being built in Flushing Meadow, N.Y.

The villa houses the Columbian Art Metal Works, makers of the 1 1/2 ton cross. Soon its craftsmen will begin work on the Vatican Pavilion's altar, to be made largely of aluminum also. Then they will return to their major occupation, furnishing and adorning churches and chapels throughout the east.

IT WAS A STORYBOOK arrangement — the selection of Columbian to contribute to the ultra modern building that will house the exhibit of the ancient and timeless Catholic Church. The firm combines the traditional and the new in its Italian-born founder and owner, Joseph Ciocher, 65, and his son, George, 31.

The elder Ciocher handles commissions like the interior of Our Saviour Church in Manhattan, one of the most embellished of modern U.S. churches. Son George designs avant garde pieces like the hexagonal tabernacle in Our Lady of Fatima Church, Newark, and leans toward the primitive style in religious art, especially the "rustic" effects he achieves in metal with a modified lost wax process —



CONTEMPORARY — Clean-lined monstrance, designed and made by George Ciocher, combines symbolism of the cross with simplicity that seeks to detract nothing from the Host.

Childless, Parents of 11 Await the Arrival of Twins

PEMBROKE, Ont. (NC) — Eleven years ago Mr. and Mrs. Hubert Jansen of this city were childless after eight years of marriage. Today they have 11 children, all adopted, and are planning to add two more, this time twins.

At Mass one Sunday in 1952 they heard a sermon appealing for foster parents for children of the Renfrew County Children's Aid Society. They acted almost immediately. The first child, Joseph, 2, came to them as a ward of the Children's Aid Society. They took the necessary steps and adopted him. The family grew each year with an additional

child, who immediately was adopted. Now there are five girls and six boys.

Bulk buying helps the Jansens conserve their earnings. Mrs. Jansen bakes all the bread and cakes, and makes most of the children's clothing. Instead of buying a roast, they get half a cow and package it for the freezer. Pork — they buy a whole pig. Flour is bought in 100-pound bags.

Jansen is a mechanic in a veneer mill. A Pembroke service club made him its Citizen of the Year for 1963, commending the Jansens for bringing "smiles in place of tears" to children.

NEW PRIVILEGE — Sister Thecla, 86, takes oath as she is registered to vote in the District of Columbia Nov. 3 — the first time in history that residents of the Capital district will have been eligible to cast their ballot for a U.S. president. Sister Thecla has been a member of the congregation of Our Lady of Charity of the Good Shepherd for 60 years.

Understanding the Race Problem - III

'If I Studied Hard, Father...'

The third in a series of articles on the Negro in the Church and the community which will appear in The Advocate during the coming months.

By JERRY COSTELLO

JERSEY CITY — A 14-year-old boy called on his track coach one day last week to talk over a personal problem. The boy was a non-Catholic Negro named Terry who lives in the neighborhood of Christ the King Church here, and who starred on the parish grammar school track team last season. The coach — it's one of his many part-time jobs — was Msgr. Eugene J. Reilly.

"You told me if I studied hard in high school I could go on to college, Father," the boy said. "Well I've been studying, and look at this report card."

Msgr. Reilly noticed one failing grade and a couple of other conditional marks.

"I'm not going to get to college this way, Father," Terry continued. "Couldn't you tutor us high school kids the same way you do for the grammar school?"

teers from North Jersey's Catholic colleges to tutor high school youngsters — just as they tapped honor students from Catholic high schools to tutor the elementary school pupils.

They plan to register students in a few days — and hope the high school program goes as smoothly and successfully as its elementary school counterpart. If it does, Terry and the other neighborhood youngsters who'll be aided by the program can look forward to becoming graduates instead of dropouts.

"It's the dropout we're we're aiming at," explained Rev. James F. A. O'Brien, who has sparked the tutoring program. "We're not trying to talk the dropout back into school, we're trying to do away with the conditions that make him drop out in the first place."

The importance of education opportunities for the Negroes in his parish was emphasized brought home to Msgr. Reilly last year. At the request of a local supermarket manager, he sent 10 boys to be interviewed for stock clerk positions; all 10 were rejected because they were unable to perform the rudimentary arithmetic the job required.

"How can these people improve themselves without education?" he asked. "We felt we had to do something, even if it were only a beginning. The time for simply stating issues in the whole civil rights field is past; the time for acting is long overdue."

FATHER O'BRIEN joined the Parents' Council of nearby School 14, where the enrollment is predominantly Negro, and outlined the committee's plans for individual tutoring. Encouraged by the response of parents, Father O'Brien enlisted the support of Catholic high schools — especially St. Dominic Academy, St. Aloysius Academy, St. Aloysius High School, St. Mary's and St. Peter's Prep — to provide tutors. Their response was as enthusiastic as the parents' had been, and when the opening bell sounded last November the program had 125 youngsters.

"WE'VE STRESSED the one-to-one relationship," Father O'Brien explained. "The same tutor works with the same youngster week after week, learning to recognize the areas where the student might have trouble. And the youngsters feel — rightfully so — that someone is taking a deep personal interest in how they're making out."

Tutors are not without supervision themselves. Professional teachers counsel them periodically. At least three adults are present during the tutoring sessions and parents are able to confer with tutors to check on their youngsters' progress.

With 175 students and the same number of tutors now taking part, accommodations have become an item of premium importance. The auditorium, rectory and nursery are used every day after school and all day Saturday as tutor meets pupil for an hour or two. Afterward, the tutor might walk the youngster home, or talk with a parent if one is present.

HOW SUCCESSFUL has the program been? "We can see an improvement already," Father O'Brien declared. "Marks are up, generally, and there's been a change in attitude."

"Some children have dropped out," he conceded, "but where this has happened it's only been because the family wasn't convinced of the need for education. In many cases the problem of changing



SATURDAY SCHOLAR — Adriane Rambert, right, public school fifth grader, at Christ the King parish, has Saturday tutoring session with volunteer Sharon Kelly, a senior at St. Dominic Academy—who is blind. Here Rev. James F. A. O'Brien audits.

parents' views is a great deal more difficult than dealing with the youngsters.

"Most parents, though, have been more than enthusiastic; they've been helping us in every way possible. And one of the most moving stories to come out of the program involves the father of one of the students. He was so impressed with the program and with the progress his boy was making that he asked to be tutored himself. It takes a lot of humility for a man in his 30s to ask for this kind of help from a high school student, but this man did it."

THE TUTORS, originally all most all from Jersey City, now come from as far as Clifton and New York. There's a waiting list of would-be tutors.

The program is far from

one-sided, as one tutor pointed out recently at St. Dominic's. "There's a mutual feeling of gratitude," observed Gail Cummings, a junior. "The boys and girls often surprise the instructors with little gifts they've made themselves."

Another girl from St. Dominic's is helping the students overcome the handicap of environment despite a physical handicap of her own. She is Sharon Kelly, a blind girl who helps one of the children each week with reading and math.

"FATHER O'BRIEN has done a wonderful job with this program," Msgr. Reilly commented. "It's the only one of its size we know of that's been able to maintain the one-to-one approach."

"This happens to be a Negro area, but the dropout prob-

lem isn't limited to one race or one group of people. It's a problem that exists almost everywhere, and it's something the Church can do something about. We don't want this to be exclusive; a parish our size can only do so much. That's why we hope the idea will be imitated."

"There are two things that have come out of this that have impressed me most. The first is the fact that it's shown there's a definite hunger on the part of these parents to accept help for their youngsters' education; they're vitally interested. And second, the program has demonstrated that our Catholic teenagers are anxious to help others if someone will show them how. In the long run, I think one is about as important as the other."

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English Teacher A Lay Apostle

Maryknollers talk of a determined girl from Salt Lake City who has gone to Japan as a staunch advocate of lay activity in the missions. Realizing that nearly everyone in Japan wants to know how to speak English, and learning that English teachers were needed in that country, she decided to lend a helping hand.

Lyn Cosgriff, a graduate of St. Mary's College, Notre Dame, Ind., expected no more than shelter and meals in Japan. Her patient efforts to teach English and her kindness to everyone have won her many friends.

Besides her regular classes in the high school run by the Benedictine Sisters in Muroan, she teaches English at the Maryknoll parish to groups of pre-school children, housewives and public school chil-

dren. Because she is a laywoman, the Japanese ask her questions that they would ordinarily hesitate to ask a priest or Sister.

Miss Cosgriff asserts the "lay Catholic can provide an immediate solution to the shortage of missionaries by freeing them for their priestly work."

"My job," she says, "is to be a good English teacher. The ultimate influence of such work is in the hands of God. Perhaps because of it when a non-Catholic finds himself on the path to the Church it will be a little easier for him to enter."

Vacation School

A Jamaican Success

A visit to any of Jamaica's religious vacation schools may convey an impression of disorganized mayhem, but the schools are effective, according to a Jesuit missionary.

"Classes conducted by volunteer priests, scholastics, nuns, lay teachers and high school students are everywhere. If there are classrooms all of them are jammed. The church itself has two to five classes running simultaneously. In the rectory, every chair and space for sitting, including bed and floor, are utilized.

"The missionary's car sits in the hot sun so the carport can be filled with benches for students. Still there is an overflow. So, many students hear the Ten Commandments or the Dialogue Mass in the shade of a tree. The makeshift facilities might seem like baling wire and bent hairpin tactics. But, the schools started in 1952 by Rev. William Feeney of St. George's College with only 100 students — now require that many teachers to instruct over 6,500 students in the truths of the Faith.

"A year ago almost 400 non-Catholics celebrated the end of the vacation school by being baptized; hundreds of Catholics receive their First Communion after the school, and thousands are learning more about God.

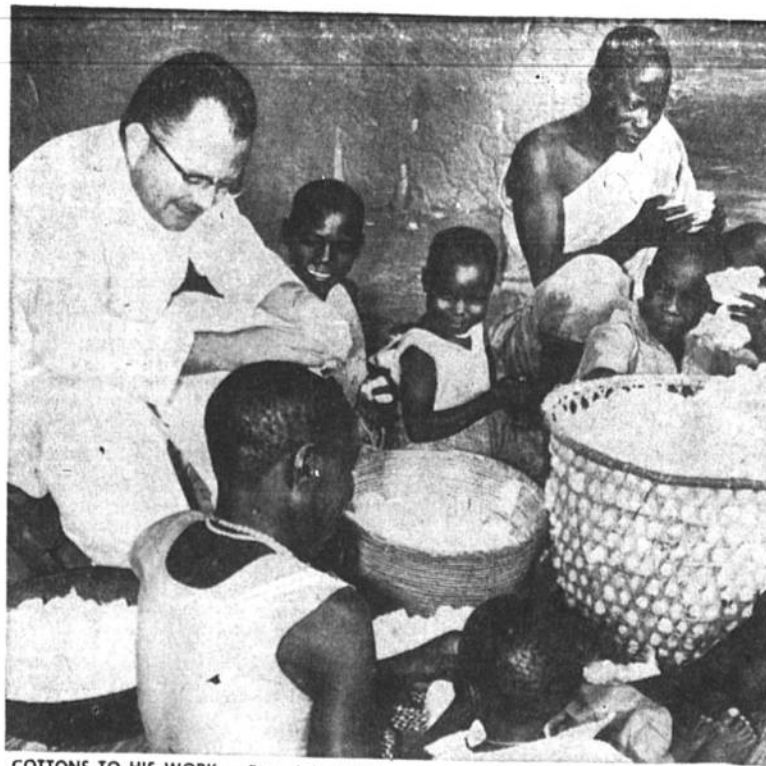
"Here the Church is used, the halls are used, the house is used, the shade becomes a classroom. The religious vacation school uses all its facilities to teach the youngsters about God. Won't you help support these schools?"

Filipinos Plan Asian Mission

MANILA (NC)—The Philippine Church will celebrate the 400th anniversary of the advent of Christianity to these islands by forming a society to send Catholic missionaries to other Asian nations.

Plans for the Philippine Foreign Mission Society were announced by Bishop Epifanio Surban of Dumaguete, southern Philippines, following the 10th annual meeting of the Philippine Bishops in Cebu City.

They hope that the first group of 10 Filipino missionaries will be sent to Japan, Vietnam, Korea, Taiwan (Formosa), Indochina and Borneo by 1965.



COTTONS TO HIS WORK — Rev. John F. Wymes, M.M., a Maryknoll missionary from the Bronx, lives up to his nickname of "Pamba Padri" — or "Cotton Padre" — by helping a family sort cotton near his mission at Musonga, Tanganyika. Concerned for both the spiritual and social welfare of his people, the priest has become an expert in cotton.

Sudan Jails 2 Religious

KAMPALA, Uganda (NC) — The Sudan government, continuing its persecution of the Church, has detained another Sudanese priest and imprisoned and released a Brother.

The detained priest, according to information received here, is Rev. Barnaba Dewg and the Religious is Brother Colussi, who was imprisoned for a time on the usual charge of aiding southern "rebels" in their fight against the northern government.

IT WAS LEARNED also that another Sudanese priest, Rev. Arcangelo Ali, who was arrested earlier in the year, is facing court martial at Wau along with 104 other persons accused of plotting against the government. If found guilty they could be sentenced to death or life imprisonment.

Early this month two Italian missionaries, Fathers Leali and Petro, and a Sudanese priest, Father Avellino, were arrested and released on bail by the Sudan government.

In the meantime a British journalist, J. L. Henderson, who had stated in a press story earlier this year that there was no religious persecution in the Sudan, admitted he was "grossly misinformed" and "wrong."

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INDIA: A SCHOOL UNFINISHED

NELLIKUNU is a slum quarter in the city of TRICHUR, in southern India. The Sisters of St. Clare opened a small house there to take care of children, especially young girls. The number of these has increased to 150 and now the Sisters are compelled to turn many away. There just isn't enough room for more. The Sisters lack even a chapel for themselves and a place for a chaplain. . . . Some time ago, they began the necessary enlargement program but had to stop for lack of money. Their appeals for funds met little response for the people were as poor as themselves. . . . The Bishop has asked us to intercede for them. \$4,800 is needed to enlarge the school and provide the needed chapel and chaplain's quarters. Will you send what you can—\$1, \$5, \$10 or more—now? You will be assured of the prayers of the Sisters and their charges.



The Holy Father's Mission Aid for the Oriental Church

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Under Castro Shadow

Reds in Peru Spur Clashes Over Land

LIMA, Peru (NC) — The shadow of Castro Communism has reached into Peru and turned a land reform program into a near-rebellion.

The Peruvian government has responded to clashes in the Andean region around Cuzco by proclaiming a month's martial law. But the truce is uneasy, and there are fears of recurrence of the violence that brought 15 deaths when soldiers dislodged 8,000 farmers from lands they had taken over.

OBSERVERS HERE say the pattern is similar to that of Venezuela, where Cuban-trained Communists tried to nullify a recent national election through terror. Arms and propaganda material found here in Lima are said to confirm the revolutionaries' links with Fidel Castro.

Land reform is being undertaken in Peru by the government of President Fernando Belaunde Terry in coalition with the Christian Democrats. The Communists are determined to sabotage the program.

The government arrested 40 Red leaders in Cuzco. It is

said that a plot was in progress to set up an independent state in the south of Peru with a pro-Castro government. When the arrest of the Communists became known, an invasion of farmlands began at Canchis in Cuzco state. It was this action that led to the recent bloodshed at Los Molinos.

In the Cuzco region, farm ownership is fairly widespread, and there are few of the large estates found elsewhere in Peru. Most farmers live in relatively comfortable homes. Nevertheless the area has been the scene of intense Communist agitation since 1961.

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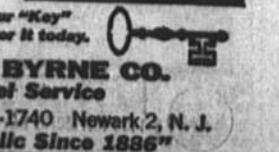
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I Was Thinking...

'Universal' Understanding Comes With Knowledge

By RUTH W. REILLY

As part of a Christian unity program, our Catholic Family Action group invited the members of the Orange Valley Presbyterian Church to visit St. Venantius in order that we might become better acquainted. Twenty or more of the congregation responded.

Our chairman thanked our guests for coming and then introduced Rev. Paul A. Wickens, who conducted the group on a tour of the church.

WE BEGAN at the back of the church and attention was directed to the altar. Father encouraged questions which he answered along the way.

The confessional was open as a point of special interest. The practice of making the Stations was explained. The statues of the saints were identified, and we stressed the

fact that Catholics pray to the saints only for their intercession before the throne of God, to Whom all our prayer is ultimately directed.

Holy water, candles, incense and the wide use of the church makes of symbolism were touched on.

In the priest's sacristy Father vested as for Mass explaining the vestments as he did. He prepared the chalice as for Mass and lifted the altar bread for all to see. Later he uncovered a ciborium to show the little altar breads. Benediction was explained and our guests held their breath at the beauty of the monstrance.

WE RETURNED downstairs to visit informally over cake and coffee. One lady told me a Catholic friend had "lit a candle for her," and only now did she realize exactly what it meant.

Our visitors had missed hymn books in the benches and asked about our choir. I was asked if Protestant teachers may teach in Catholic schools and what qualifications are required of altar boys.

Someone asked why Catholics are not permitted to go into Protestant churches. Father explained that Catholics may go into a Protestant church for a wedding or a funeral, but not to worship as a member of the Protestant congregation.

One of our guests told us that they too would like to see a unified church. He said they believe in God the Father, God the Son and God the Holy Spirit. "You might be surprised to hear that we believe in the holy catholic church," he continued, and added that by catholic he

really meant universal.

THROUGH BAPTISM all Christians, Protestants and Catholics are united in Christ. Each of us is God's child, sharing His Life through Baptism. The ways in which we are alike are so much deeper and more profound than the ways in which we differ. That is why it is good for us to be together like this and come to know each other.

We live in a wonderful age. The church is breathing deeply of the warmth and light let in by the workings of the ecumenical council.

This marvelous stir is the work of the Holy Spirit, the Spirit of God's Love. He is prodding each one of us to recognize Christ in ourselves and in others, and to do something about it!

St. Vincent's Gets 20 New Students

MONTCLAIR — Twenty students from 17 New Jersey towns have entered St. Vincent's Hospital School of Infant Care Technicians here.

Students will obtain their clinical experience in caring for infants in the founding and newborn nurseries. Mrs. Alyce Glennon is supervisor; Sister Clare Dolores is director. Religion and professional ethics will be taught by Rev. Joseph F. X. Cvetello of Mt. Carmel parish.

Successful completion of the one-year course leads to certification for employment in homes, doctors' offices and hospital nurseries.

From Bookkeeper To 'Mission Lady' For America's Poor



MARSHALL, Minn. (RNS) — In the basement of her two-bedroom brick home, Mrs. Julia Cattoor, 79, runs a supply center for America's poor.

Known in Marshall as the "Mission Lady," Mrs. Cattoor personally collected, repaired, washed, ironed, packed and shipped 6,452 pounds of used clothing to missions in the U.S. last year.

The project started more than 10 years ago. When Mrs. Cattoor and some of her fellow parishioners at Holy Redeemer Church decided to form a church circle to help the missions.

"First I was going to be the bookkeeper," Mrs. Cattoor said. "Then people kept dropping out, and I ended up with the whole kaboodle. You can't replace people for things like this any more. They're too busy with card parties."

THE MISSION circle still meets the last Friday of each month in Mrs. Cattoor's home, to inspect the clothing to be sent out and help with postage costs. The difference between what is donated and the cost of shipping (usually about \$10

a month) is made up by Mrs. Cattoor.

"People ask me at the meetings, 'How do you ever take care of the postage?'" said Mrs. Cattoor. "I tell them, 'with a check.'"

The mission project is organized to a fine art by Mrs. Cattoor. The door to her garage is never locked, and several big cartons there fill up regularly "without my ever knowing who brought the things," she said.

The clothes are sorted into those that need mending or new buttons and those that need only washing and ironing.

ONE WOMAN takes home all the stockings that need darning, and another makes children's garments from remnants and unusable adult clothing. "They come in regularly to bring what they've done and pick up more," said Mrs. Cattoor.

After she washes and irons the clothes, Mrs. Cattoor hangs them from racks in the basement sorted into categories (men's shirts, children's snowsuits, women's dresses). Separate cartons hold hats, purses, shoes and toys.

Scraps are pieced to form children's quilts, with draperies for backing. "Poor people couldn't use these long drapes for curtains — they wouldn't have any windows to fit them anyway," she said. "They make a nice warm blanket, though."

When the mission circle has looked over the clothes, Mrs. Cattoor packs them, lists in her account book each item, the total weight, postage cost and destination, ships off the clothing and starts all over.



SYMPOSIUM TIME OUT — Very Rev. Joseph A. Tyminski, S.B.D., director of Don Bosco High School (Ramsey), chats with Dr. Nasrollah S. Fatemi of Fairleigh Dickinson University who spoke at the annual Salesian Congress Feb. 12.

Educational Frontiers Stressed at Symposium

RAMSEY — The fifth annual Salesian Congress-Modern Pedagogy Symposium was held Feb. 12 at Don Bosco High School here.

After a welcoming address by Very Rev. Joseph A. Tyminski, S.B.D., school director an address on educational frontiers in international education was given by Nasrollah Fatemi, chairman of the social science department at Fairleigh Dickinson University.

DR. FATEMI stressed the need for an educational program which is a useful one for 1964 not for 1940 or 1936. The

classroom, he said, is where we will "save the world from chaos by building strong minds and great hearts to save the world not only from Communism, but also from total destruction."

The Salesian Congress and Symposium is sponsored annually by the Don Bosco Diagnostic Center as a service to the profession and the community.

Over 600 symposium participants represented 29 New Jersey communities and several in New York and Connecticut. The program was divided into nine panel discussions dealing with matters related to religion, science, and communications arts. The program closed with Benediction.

To Celebrate St. Thomas' Feast Day

CALDWELL — Ergo, Caldwell College's philosophy club, plans a series of programs to honor St. Thomas Aquinas, the club's patron saint.

Early in March, the four classes will compete for the Exegis Cup by answering questions on existentialism. Ceremonies will be climaxed with a Mass celebrated by Rev. John Ansbro, college chaplain, on March 6, the patron's feast.

A public program March 4 at 7:30 will include papers read by Nancy Boriello of Caldwell on the "Good of Existence" and Mary Shuster of Trenton on the "Problem of Existence in Philosophy."

"Aquinas," a play by Rev. Paul C. Perotta, O.P., club director, will also be presented. Participants are Patricia McGinn, Newark; Susan Walker, Scotch Plains; Mary Lou Nowak, North Plainfield, and Helen Hoey, Englewood.

Before awarding the Exegis Cup to the winning class, a discussion on the theme "Theistic Existentialism While Having Merit is not an Adequate Solution of the Problem of Being" will be led by Peggy Schach of North Arlington and Anita Vantuno of Newark.

Paul VI Honors NCCW President

SAN FRANCISCO (NC) — Mrs. Catherine McCarthy of this city, president of the National Council of Catholic Women, has been decorated by Pope Paul VI with the Pro Ecclesia et Pontifice medal.

The award was announced here by Archbishop Joseph T. McGucken. A native of Worcester, Mass., Mrs. McCarthy taught in a Catholic high school for four years and was active in parent-teacher organization and civic groups before she was elected to the NCCW board in 1960 and to the presidency in 1962.

Fashions Displayed By Nuns

WINCHESTER, Mass. (RNS) — The mid-winter meeting of the Archdiocesan Council of Catholic Women here featured a unique "fashion show" starring Sisters of 11 religious congregations.

They modeled some of the newest and some of the oldest of garbs for religious communities of women. The fashion show noted a trend to make the Sisters' traditional garments more functional for their modern apostolates.

Changes in headpieces designed for greater comfort and easier maintenance were noted, as well as the fact that they give Sisters a wider range of vision for driving cars.

After each Sister concluded her promenade, she went to the narrator's microphone and they give Sisters a wider range of vision for driving cars.

The fashion show followed a panel discussion on the theme: "A Call to Live for Christ — Religious and Laity." Some 400 women attended.

To Discuss Communism

PURCHASE, N.Y. — The international relations club of Manhattanville College of the Sacred Heart here will sponsor a conference Feb. 21-22 on "Communism-1964."

Dr. Zbigniew Brzezinski of Columbia University, author of "Soviet Bloc: Unity and Conflict," will deliver the keynote address.

Panelists include: William Griffith of M.I.T., discussing Eastern Europe; Paul E. Sigmond of Princeton University, Latin America, and Harold C. Hinton of Trinity College, Washington, D.C., China.

Communism in the United States will be discussed by Rep. Ogden R. Reid of New York; Mr. Leo Grulow, editor of "The Current Digest of the Soviet Press," and Allen S. Whiting of the State Department.

North Jersey Date Book

Information must be received by 10 a.m. on Monday at the week of publication of it is to be included in the Date Book listing unless there is an early deadline. All notices should be mailed.

THURSDAY, FEB. 20 St. James Hospital Guild, Newark — Card party, 1 p.m., hall; Loretta Glaser, chairman.

FRIDAY, FEB. 21 St. Michael's Mothers' Guild, Palisades Park — Card party, 8 p.m., hall; Mrs. Joan Campbell, chairman.

Bayley Seton League, South Orange — Meeting, 1:30 p.m., little theater, Seton Hall campus; Msgr. George W. Shea, rector Darlington Seminary, speaker; Vatican Council II, topic; Mrs. John Clair, chairman.

SATURDAY, FEB. 22 St. Adalbert's Young Women's Club, Elizabeth — Fashion show, 7:30, auditorium.

St. Mary's Orphanage Guild, Newark — Luncheon-bridge, Thomm's Restaurant, Newark; Mrs. Vincent Vitiello, Mrs. Frank Galante, chairmen.

St. Augustine's Mothers' Guild, Newark — Spaghetti supper, 5 p.m.-7 p.m., hall; Mrs. Eleanor Napolitano, chairman.

SUNDAY, FEB. 23 Georgian Court Alumnae Association, Short Hills Club — Cocktail party, 4 p.m., home of Mrs. Vincent A. Spatz, Mt. Bethel.

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Benedictine Oblates of St. Mary's Abbey, Newark — Meeting, school, after 3 p.m. church service.

Caldwell College Alumnae — Day of Recollection, 11 a.m. Mass in chapel; Rev. Andrew O'Sullivan, O.S.B., St. Paul's Abbey, Newton, recollection master; Mary Tully, chairman.

Maryknoll Sisters' Guild, New Jersey Chapter — Meeting, 2 p.m., McMahon's Meeting room, Union; Sister Joan Therese, O.P., speaker; a Maryknoll vocation — what it means to me, topic; Mrs. Harry F. Andrews, chairman.

St. Dominic Academy Mothers Club, Jersey City — Father-daughter open house, 2 p.m.-5 p.m., hall.

St. Anne's Rosary, Fair Lawn — Cake sale, after Masses, hall; Mrs. John Walsh, chairman.

MONDAY, FEB. 24 St. Joseph's Guild for Blind, Jersey City — Meeting-bingo 7:30 p.m., hall.

St. Paul of the Cross Rosary, Jersey City — Meeting, 8:30 auditorium; Rev. Matthew Passanillo, Mrs. Mary Varick, speakers; slides and movies of Canada.

TUESDAY, FEB. 25 Columbiettes, Central Chapter — Meeting, 8:30, 78 Trinity Pl., Hackensack.

WEDNESDAY, FEB. 26 Holy Cross Rosary Confraternity, Wayne — N.Y. Black Friar theatre party; Finis for Oscar Wilde; Mrs. Theodore Masotti, chairman.

Sacred Heart Rosary, Bloomfield — Meeting-hat show, 8 p.m., hall.

Court Cecilia CDA — Meeting, Federal Savings and Loan, North Arlington; Rev. John A. Tracy, speaker.

St. Philip's Rosary, Clifton — Meeting, hall, after 8 p.m. novena.

St. Cassian's Women's Auxiliary, Upper Montclair — Meeting, 8:30, auditorium; Frank Sheed, speaker; reunion and the laity, topic; Mrs. Lloyd Wagner, chairman.

SATURDAY, FEB. 29 Essex - Newark District NCCW — Card party, 1:30, Thomm's Restaurant, Newark; Mrs. Alfred H. Salerno, Eleanor Eagan, chairmen.

SUNDAY, MARCH 1 Essex - Newark District NCCW — Day of Recollection, 2 p.m.-5 p.m., East Orange Catholic High School; Rev. Francis J. Nead, chairman theology department, Seton

Hall, recollection master; Teresa Varni, Loretta Glaser, chairmen.

Hudson County Council of Catholic Nurses — Day of Recollection, 1:30, St. Aloysius Academy auditorium, Jersey City; 5:30 p.m. Mass; conferences by Curial laymen; Rev. Arnold Brown, O.F.M., speaker at dinner, Skyline-Cabana Club.

St. Augustine's Rosary, Newark — Cake sale, after Masses, basement; Mrs. Rose Conforti, chairman.



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WORDS TO THE WISE

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CALDWELL — Anita Vantuno of Newark, a senior at Caldwell College here, was awarded top honors in a short story contest sponsored by the Newark Chapter of Kappa Gamma Pi. Purpose of the contest was to foster interest in the national contest in March.

Susan Christiano, West Orange, and Dorothy Hoffman, Maplewood, also seniors at Caldwell, received honorable mention.

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GENERAL ADDIE — Addie is dressed in the style typical of George Washington's time. She's waiting to celebrate his birthday and wants to remind Young Advocates that his work helped lay the foundation that strengthens our country today.

Downpour Doesn't Dampen Patriotism

By SUSAN DINER

Thursday dawned cold and damp two weeks ago. Instead of going directly to work, I went to New York.

Something about the city that day said it was different from most other days. Gray wooden horses with "police line — do not cross" lined either side of 43rd St. Many took a quick glance, shrugged their shoulders and continued on their way. I was one.

SUDDENLY, a portion of the newsstand I heard earlier broke through my thoughts — President Johnson was in New York City that day.

Returning from my appointment I noticed small groups of people forming behind the police lines. It had begun to drizzle, many searched out doorways or canopies for protection from the weather.

A bit further the crowds were much thicker, policemen more plentiful and the rain harder. Another block and then I too resorted to standing under a temporary shelter.

I WONDERED how Young Advocates would react in this crowd and how many would like to be there. I purposely

became more aware of the activities just as you might have.

The crowd was buzzing with questions: What time is the President supposed to pass?

I wonder if he'll speak to us? Midst questions and greetings to friends, people moved closer to the curb. Umbrellas popped up — a blue one, green, red, black, all colors.

Reading Hints Puzzle

Here's a puzzle for Young Advocates with a special message on how to improve your reading. It was prepared by Sister Mary Joella, S.S.N.D., St. Leo's School, Irvington. In order to read it you have to use this substitution key. Where there's an x use a, for z use o and for q use u. There are a few exceptions, but they'll be easy to recognize.

X rexdng hxbt bxsd zn x lzve fzf rexdng exn be the mzt imprtnt single fxtzr in yzqr entire exdgtzn. Yzq shzld begin with bzks yzq rexdly enjy rather thxn with thzse thxt xre beyznd yzqr qnderstndng xnd interest.

X knwledge zf wrzds xnd x txdte fzf bzks will be zne zf life's best xnd dependble cmplxznz. Thzse whz xq-

qire x rexl lzve fzf rexdng xre xnzng the hxpplst pzple in the wrld.

Here xre 10 rules fzf imprzng yzqr rexdng:

1. Knw why yzq xre rexdng: plexsqre, infzrmztzn, leszn pzparztzn, etc.
2. Try tz remember whxt yzq rexd.
3. Rxd phrxse-by-phrxse rthxer thxn wrzd by wrzd.
4. Lzkk fzf idexz, nzt wrzds.
5. Summxize exch prx-grxph quickly in yzqr mind.
6. Lxrxn tz rexd rxdly.
7. Rxd with the mind, nzt with lips.
8. Rxd. Dzn't dremx.
9. Check yzqr rexdng. Xsk yzqrself qestznz.
10. Qse yzqr eyes xs x gqide, nzt yzqr fingers.

TIME FOR the President to arrive was getting closer; it was raining harder; people pressed still closer to the curb. Police became firmer in their command that people remain behind the lines and patrol cars made a last minute check.

Billows of white smoke escaped from manhole covers, and the crowd became more excited.

Suddenly, there was a yell — he's coming; he's coming. Spontaneously, a cheer went up from the crowd. The President waved and within a few seconds was out of the car and in the building across the street.

The rain-soaked crowd dispersed.

It wasn't a ticker-tape welcome nor a sunny one. I especially noted the absence of flags symbolizing patriotism. But then I realized that patriotism was very much present.

A crowd that stood in pouring rain and was caught by the wind whipping between the tall buildings; a crowd that smiled because it had a glimpse of our President, this was a patriotic crowd.

Scouts Cheer Sick Patients

CEDAR GROVE — Girl Scouts of St. Catherine of Siena parish here gave part of their hearts to making St. Valentine's Day tray favors and cookies for patients at two hospitals and a state institution. Decorated boxes with home-

made cookies went to about 120 retarded girls at the North Jersey Training School while 100 decorative tray favors went to patients at St. Vincent's Hospital, Montclair. Valentine favors also decorated trays at Overbrook Hospital.

'Hodgepodge' Means 'Bee' Championship

UNION CITY—Jane Basson of Queen of Peace School (Maywood) won first prize in the Archdiocesan CYO Spelling Bee Finals at Holy Family auditorium here Feb. 15. Kevin O'Neill of St. Matthew's (Ridgefield) and Christine Pucsko of St. Nicholas School (Jersey City) were second and third.

Successful spelling of "amalgamation" and "hodgepodge" won Jane \$50 and brought a fourth straight victory to Bergen County.

Kevin received \$25 as runner-up after missing his 19th word. Christine was stopped on "cerebral" and received \$10. Msgr. Henry J. Murphy, Hudson County CYO director, presented the awards.

STUDENTS from Bergen, Essex, Hudson and Union counties who were successful in county contests competed in the finals.

Other runners-up, in the order they finished, were: Deirdre Larkin of Nativity (Midland Park); Patricia Ann Morley, St. Aedan's (Jersey City); Joan Beasty, St. John's (Hillsdale);

Also Vincent Pietrucha, St. Cecilia's (Kearny); Katharine Sisti, Our Lady of Victories (Jersey City); Patricia Kluss, St. Rose of Lima, (Newark).



SPELLING CHAMPIONS — Msgr. Henry J. Murphy, Hudson County CYO director, presents checks to winners of Archdiocesan CYO Spelling Bee Feb. 15 at Holy Family, Union City. Winners, left to right, are: first prize, Jane Basson of Queen of Peace School (Maywood); second, Kevin O'Neill of St. Matthew's (Ridgefield); and third Christine Pucsko of St. Nicholas (Jersey City).

Books for Youth

Mother Marianne and Love Are Tools in Helping Lepers

THE QUIET FLAME, MOTHER MARIANNE OF MOLOKAI by Eva K. Betz. Bruce, 150 pages. \$2.50.

Love, the quiet flame which lay deep in Barbara Kopp's heart, made it possible for her to keep her family close after the death of her mother. This same love made her become Mother Marianne — who conquered prejudices and dispelled fears as she established hospitals for lepers in Hawaii.

When Father Leonor came to America seeking Sisters willing to devote their lives and talents to helping rejected lepers, Mother Marianne, and six other Sisters of the Third Order of St. Francis said yes.

AFTER a cross-country train ride and a 2,000 mile ocean voyage, they arrived in Hawaii and received a royal welcome including the presence of the king and queen. Shortly after one hospital was established, the queen paid a visit, and later gave the hospital the name Maluone — under the protection of heaven.

One difficulty the Sisters had to combat was filth. Of a 10-year-old, Miss Betz writes, "from the top of her head to the soles of her feet she was cased in dirt like a snail in its shell." After a violent scrubbing the girl emerged a beautiful "pale golden in tone." Mother Marianne called her Snowdrop.

KAPIOLANI Home and Bishop Home were established for children of lepers. By early separation from their parents, children remain untouched by Hansen's disease (leprosy).

Seasickness was Mother Marianne's cross as she traveled from island to island.

WHEN ONE of the Sisters asked what would happen if she became a leper, Mother Marianne firmly told her that "You will never be a leper."

Was the Caller A Cardinal?

ST. COLUMBANS, Neb. (NC) — There was momentary confusion at St. Columban's Foreign Mission Society headquarters here. Someone phoned and wanted to speak to the "priest who has a name like a bird." Rev. Bernard Hawke, called to the phone, discovered the call was for Rev. Terence Crowe.

nor will any Sister of our Order." This promise has always been fulfilled.

"The 'Quiet Flame' will captivate the interest of Young Advocates." — Susan Diner

ANIMALS IN THE BIBLE by Pelagie Doane. Guild Press. 29 pages. \$1.

God created all things in-

cluding the animals and Adam was in charge of them. Here we learn about animals used for sacrifices, about the Christians animals, about Daniel and the lions, about sheep, frogs, horses and others who worked for God in their special way. Like other Read-With-Me Books, the reading is easy. — Susan Diner.



YOUNG SCIENTIST — Thomas Chiccone of St. Nicholas School, Jersey City, shows his entry in the school's science fair. Tom won first prize in the intermediate division for his entry on sound waves. Eighty-five students participated.

Youthful Scientists Show Budding Abilities

JERSEY CITY — An 85-exhibit science fair was held at St. Nicholas auditorium here Feb. 9 with winners receiving awards from the Holy Name Society.

Primary division winners were: Anthony Olszewski, oceanography; Kathleen Mackesy, wind—its helps and harms, and Patrick Carone, chemicals in everyday life.

INTERMEDIATE division winners were: Thomas Chic-

cone, sound and its waves; Vincent Vita, water generates electricity, and Ann and Joseph Cadillac, the four seasons.

Junior division winners were: William Burrows, photosynthesis in space travel; Edward Pankowski, saltwater conversion, and Mary Fries, water purification.

Sister Maureen, S.C.C., is science coordinator. The winners will go on to the Hudson County Science Fair.

Altar Boys to Receive Certificates from Bishop

CLIFTON — The annual altar boy award ceremony sponsored by the Serra Club of Paterson will be held at 2:45 p.m. Feb. 23 at St. Philip's auditorium here.

Bishop Navagh will present certificates to a representative of each eighth grade in appreciation of their altar serv-

ices. Altar boys throughout Passaic County will participate in a procession in cassock and surplice from St. Philip's youth center to the auditorium.

SERRA CLUB members and parents of approximately 300 boys receiving certificates will attend. Priests and Sisters in charge of the altar boys from their respective parishes will also attend.

Msgr. Edward J. Scully, Serra Club chaplain, will assist the Bishop. Dr. Eugene C. Tolomeo is awarded committee chairman.

"Youngsters like recognition," Msgr. Scully said, "and this certificate from the Bishop is special recognition that adults appreciate their service and consider it a fruitful work."

The presentation two years ago gained international recognition when a picture of the presentation was included as part of the Serra International vocations kit as an effective way to reach boys.

CATHOLIC FAMILIES in North Jersey will spend over \$580 million of food alone this year.

CAMP ST. JOHN'S

Boys 6-16. 2100 ft. alt. Sandy beach, sparkling clear springfed lake. 100 miles from N.Y.C. Mature and experienced leadership by teachers and coaches from top-ranking Colleges and Prep schools. 1 Counselor to 4 boys. Resident Chaplain. Resident registered nurse. Attending physician. Excellent food prepared by professional chef. Laundry in each cabin. Central hot showers. One all-inclusive fee, \$550. Recommended by Good Housekeeping.

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New Jersey is among the nation's leaders in urban renewal activity. At this very moment, sixty-eight communities are engaged in progressive, vigorous urban renewal programs — all geared to making our state a better place to live and work. Urban renewal activity has progressed at an accelerated rate, with over fifty percent more communities now in the planning stage than at this time last year.

Total cost to complete these fresh, healthy new skylines will be nearly \$300 million. New housing, modern industrial developments, community and cultural centers are springing up everywhere, thanks to New Jersey's keen planning for the future through far-reaching urban renewal projects.



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In Youths' Corner

State's Birthday Bringing Notice

By ED WOODWARD

The 300th anniversary of our state — which is being celebrated this year — is not going without notice among the Catholic high schools in North Jersey.

Reports flow regularly to this office about special activities planned in conjunction with the statewide observance.

AT ST. BENEDICT'S Prep, for example, Variety Night — 1964 will be held Feb. 22 at the Newark school. It will feature a reflection upon the history of New Jersey. Much of the reminiscing will be through a musical revue which is under the direction of Mrs. Marc Hanson and Frank Torok.

The revue will be highlighted by a tracing of the state's choreography from old-fashioned square dancing through the Charleston to modern dancing trends. The Miss America pageant and other things closely identified with New Jersey will also be depicted.

HOLY ANGELS Academy (Fort Lee) is not packing all its eggs in one celebration. A variety of events are planned to appropriately mark our state's birthday. Geraldine Brahney, a senior, is supervising the planning of a program which will be held during the early spring.

More imminent at Holy Angels is an illustrated lecture Feb. 26 by Dr. Selina Johnson, co-chairman of the Bergen County Junior Historians' Fair.

Some of the Holy Family juniors and seniors have projects on exhibit at the junior historians' fair this week at the Bergen Mall in Paramus. Kathryn McIntyre, a junior, won the top prize in this with her project on "Education in Englewood."

A chapter of the New Jersey Historical Society has also been formed by the social studies department under the direction of Sister Mary Ellen.

FIVE HUDSON County Catholic high schools and one from Union County are entered in a one-act play contest, the first of its kind being conducted by the Veronica's Veil Players, at the Veronica's Veil Auditorium, Union City.

Productions by Holy Rosary Academy (Union City), Holy Family Academy (Bayonne), both of Hudson County, and Roselle Catholic of Union County were scheduled Feb. 19.

THREE OTHER Hudson County schools, St. Michael's

Milwaukee High Schools Ban Smoking

MILWAUKEE, Wis. (RNS) — Catholic high schools in the Milwaukee Archdiocese have banned smoking by students on school property.

The uniform prohibition was adopted by principals of 23 archdiocesan high schools who pointed to the recent Surgeon General's report citing health dangers facing smokers.

Before the new ruling, each of the schools, which have about 17,000 students, made its individual smoking regulations.

In a letter to principals endorsing the ban, Msgr. Edmund J. Goebel, archdiocesan school superintendent, said his office was cooperating with the State Department of Public Instruction in educating students against dangers of smoking.

School Choir To Sing at Fair

DUBUQUE, Iowa (NC) — The senior choir of Wahlert High School here has been invited to present a concert in the Vatican Pavilion at the 1964-1965 New York World's Fair, Rev. Jerald Blackburn, chairman of the school's music department, has announced.

The 75-voice choir is the only high school group in the nation to receive such an invitation, he said.

Accepting Entries

PARAMUS — The Bergen County CYO is accepting entries for its annual track meet May 3 at Winton White Stadium, Englewood. The deadline is April 15.

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(Union City), St. Peter's Prep and St. Joseph's (West New York) will give their performances Feb. 20, starting at 8 p.m.

Following the Feb. 20 performances, awards will be presented for the best play as well as the best individual actor and actress. Each participant will also receive a memento of the Veronica's Veil golden jubilee which is being celebrated this year.

Rev. Edmund McMahon, C.P., the producer of Veronica's Veil, said he hopes that the event can become an annual one. "This is a great contribution to Catholic theater," he points out, "and could be of much benefit to individual performers."

AN EFFORT to stimulate interest in reading Catholic books and periodicals will be undertaken by the Library Council of Holy Angels Academy in conjunction with Catholic Book Week, Feb. 23-29.

Each day, one of the council members will report on the public address system on a book or books which she has read. The senior religion class will also report on articles of current interest from Catholic periodicals and the junior religion class will write essays on the lives of outstanding modern converts.

WORTH NOTING — Susan Kimmerly was in charge of a

Seven Seeking Forensic Crown

NEWARK — Students representing seven of the New Jersey High Schools conducted by the Sisters of Charity will compete in the finals of the Seton Forensic League Forum Feb. 28 at Essex Catholic High School here.

The finalists, who were selected at three elimination tournaments, are from Bayley-Ellard, East Orange Catholic, Immaculate Conception (Montclair), St. Aloysius, St. Michael's (Union City), St. Aloysius Academy and St. Peter's (New Brunswick).

"CHRISTIANITY — Source of World Peace" will be the topic discussed. The winner will receive a plaque which will be presented by Msgr. Joseph P. Tuite, superintendent of schools in the Newark Archdiocese.

Judging the competition will be John Ellsworth, U.S. Federal Attorney; Dr. Charles Reilly, chairman of the department of history and political science at Seton Hall University; Clara Grey of the Barringer High School English department; Terence O'Connor of the speakers' bureau of the Sister Miriam Theresa League, Bayonne, and Mrs. Edna Jackowsky of the Manchester Regional High School English department.

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recent campaign to encourage teenage interest at Our Lady of the Lake High School (Sparta) in the Catholic press. She was named teen representative to Extension magazine and will compete to become one of four teenage editors chosen by the magazine. Delegates from North Jersey schools are making plans to attend the 40th annual Columbia Scholastic Press Association Convention March 12-14 at Columbia University. Joan Bernard, a senior at St. Cecilia's (Englewood), is the first student from her school to reach the finals of the VFW Voice of Democracy contest. She received a second place trophy after winning the Bergen County and North Jersey contests. A science open house is planned Feb. 29 at Holy Angels Academy and Science Club members promise to produce "wetter water" for the occasion.

Sodality Day Set in Denville

DENVILLE — Senior Sodality members from high schools throughout the Paterson Diocese have been invited to a Sodality Day here at Morris Catholic High School Feb. 22. The St. Nicholas Society of Jersey City is also invited.

The program is scheduled to open at 9:30 a.m. with registration. A Mass, celebrated by Rev. John A. Sullivan, director of the school, is scheduled for 11 a.m. Rev. Robert Ulesky of St. Paul of the Cross (Jersey City) will be narrator.

AFTER LUNCH, Rev. Edward Cooke of St. Paul's (Ramsey) will address a general assembly on "Living the Christian Life in the Liturgy."

Four panel discussions, entitled: Sodality as a way of life and a means to holiness, Sodality duties, the role of Mary and apostolic works, will be held from 2 to 3 p.m. Faculty moderators for the panel will be Sister Marie Therese, Sister M. Rene and Margaret Hoenig, all of Morris Catholic.

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IN REHEARSAL — Sister M. Richelle (at piano) rehearses with Sister M. Renee and Bernice Dorsey the musical score for "Flower Drum Song" which will be presented by St. Luke's High School Feb. 27-29 at Immaculate Heart Academy, Washington Township.

In CYO Meet

Bergen Catholic Captures Medals

JERSEY CITY — Bergen Catholic was the only NJCTC school to take home any gold medals from the 20th annual Northern New Jersey championships, conducted by the Hudson County CYO Feb. 15 at the Jersey City Armory.

Union County public schools dominated the meet with four individual victories and the first four team places. Plainfield, on the strength of great performances by Paul Wilson and George Platt, edged Scotch Plains for the title, 15-14.

BERGEN CATHOLIC'S mile relay team showed its heels to four NJCTC rivals with a 3:38.3 clocking, which has been beaten only a few times at the armory here. Bob Kelly, Dennis Clancy, Dennis Egan and Peter Fazio formed the Crusader unit.

Gerry Mahle, Bergen Catholic's top runner, was a close

third in the 880-yard run, after trailing the field for most of the race. Slow to reach top form this winter, Mahle appears ready to make a strong bid for individual honors at the conference meet next week.

ROSELLE Catholic, which won the mile relay at the Union County Relays Feb. 12 in 3:38.3, hit only 3:40.6 in this meet and was tied for second with Thomas Jefferson. St. Aloysius finished fifth.

Ken Perry of Pope Pius joined Mahle as a bronze medal winner with a surprise third in the mile behind Steve

Calvert of Westfield and Steve Harris of Scotch Plains. Bob Kennedy of Our Lady of the Valley was fifth in the event.

Other placewinners were Phil Reynolds of St. Luke's, fifth in the 440 to Bob Beam of Scotch Plains, and Joe Csuka of DePaul, fourth in the 880.

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In Washington

National Oratory Final Set

WASHINGTON (NC) — The 10th annual oratorical contest of the National Catholic Youth Organization Federation will be held here March 30 and 31.

Msgr. Frederick J. Stevenson, director of the Youth Department, National Catholic Welfare Conference, sponsor of the competition, said each diocese affiliated with the CYO federation is eligible to send three candidates — one to compete in each of the teenage girls, teenage boys and young adults categories.

Winners from Bergen, Essex, Hudson and Union counties will compete for the Newark Archdiocesan positions.

EACH CONTESTANT will be called on to speak on some aspect of the 1963 statement of the U.S. Bishops, "Bonds of Union," and to give an extemporaneous talk based on a passage from the Pacing in Terris encyclical of Pope John XXIII.

Winner in the girls' division will be awarded the St. Agnes Memorial Scholarship. The boys division winner will receive the St. Sebastian Memorial Scholarship. Each may be used at any Catholic college which is selected by the winner.

The young adult winner will receive a U.S. Savings Bond. The three winners and those placing second will be awarded individual trophies. The scholarships are donated by the Catholic War Veterans and the CWV Ladies Auxiliary.

Winners from Bergen, Essex, Hudson and Union counties will compete for the Newark Archdiocesan positions.

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EVENING AND SUNDAY

Newark News
"Always Reaches Home"

Bounce May Replace Beat in Battle for Attention in Upcoming Weeks

NEWARK — Those four Englishmen who are sweeping all the headlines these days had better tune their guitars and trim their locks. They are in for some stiff competition in the battle for teenagers' attention.

An attractive array of interscholastic basketball tournaments has already put its best foot forward and there is

plenty more to come that is bound to shift interests from a beat to a bounce.

OUR LADY of the Valley and Seton Hall have already set things in motion by ousting first-round opponents in the Essex County Tournament. In the coming week, play will start in the Union and Bergen county tournaments, the New

Jersey Independent Schools Athletic Association tournament, the Hudson County Catholic Conference tournament and the Paterson Diocesan Tournament.

Sites and dates have also been released for the New Jersey State Interscholastic Athletic Association's tournament, which will begin March 2.

One league race is fighting

for a share of the spotlight Don Bosco Tech and St. Joseph's are set to square off at the latter's court Feb. 20 in a game to decide the Paterson Catholic Conference champion. Each went into the contest with a 5-1 PCC mark.

BERGEN CATHOLIC has clinched its second straight Tri-County Catholic Conference

crown and would like to do it without a loss for the second time. The Crusaders, who are 7-0 in the circuit, will visit Pope Pius Feb. 21 in their finale.

St. Michael's (JC) took a giant stride toward the first Hudson County Catholic Conference crown when it defeated St. Mary's (JC) last week. The Irish needed a win

against St. Cecilia's (K) Feb. 18 to clinch the honor. A Saints' victory would lead to a co-championship.

Our Lady of the Valley, which has the Southern Division of the Big Eight Conference sewed up, will meet Immaculate Conception, the northern kingpin, for the league championship Feb. 27 at Roselle Catholic.

The Big Eight runners-up will meet in the first game that evening. Oratory has closed with a rush to nab the southern spot, but the northern berth was riding on a game between St. Luke's and DePaul Feb. 18.

A rundown of the tournaments follows:

HCCC — St. Aloysius, which is defending champion, is the heavy favorite to repeat in this one. The Aloysians, who have been atop The Advocate's top 10 list for several weeks, brought a 16-game winning streak into a game with Roselle Catholic Feb. 18. St. Michael's (JC) or St. Mary's (JC) should be St. Aloysius' foe in the finals March 1 at Bayonne, but it will take a major upset to deny the champions another title.

St. Peter's, Setonia Aim to Boost Records

With post-season tournaments out of the picture for both St. Peter's College and Seton Hall University quintets, each will be concentrating on bolstering its record with home appearances during the coming week.

The Peacocks, who climbed back to .500 with a 74-64 victory against St. Francis of Brooklyn Feb. 15, will entertain Upsala Feb. 20. The Jersey City club will then take to the road for a couple of toughies, at Iona Feb. 22, and against Fairfield at Madison Square Garden Feb. 26.

SETON HALL, which bowed to Providence, 96-74, Feb. 15, will conclude its current home stay with Duquesne Feb. 22 and St. Francis of Brooklyn Feb. 26. After that, the Pirates will have just one home contest remaining — with Upsala March 5.

The roller-coaster pattern which has marked St. Peter's season continued as the Peacocks showed their strength in trimming St. Francis after a slow start. They are now 8-8. Tim Kehoe again led the scoring with 21 points, slightly above his 20.2 season standard.

If the up-and-down trend finds St. Peter's up for the clash with Iona, it could be a big prestige booster since the Gaels are looking for a

bid to the National Invitational Tournament.

THE LOSS to Providence left Seton Hall with a 10-8 record. With seven games left to play, the Pirates can't equal the 16-7 standard which they posted last year, but they can earn themselves some more attention in the Duquesne game and later in visits to Villanova and Boston College.

Before losing to Providence, the Pirates rose to their best game of the year in spilling LaSalle, 75-68, with a top team effort and a 37-point scoring performance from Nick Werkman.

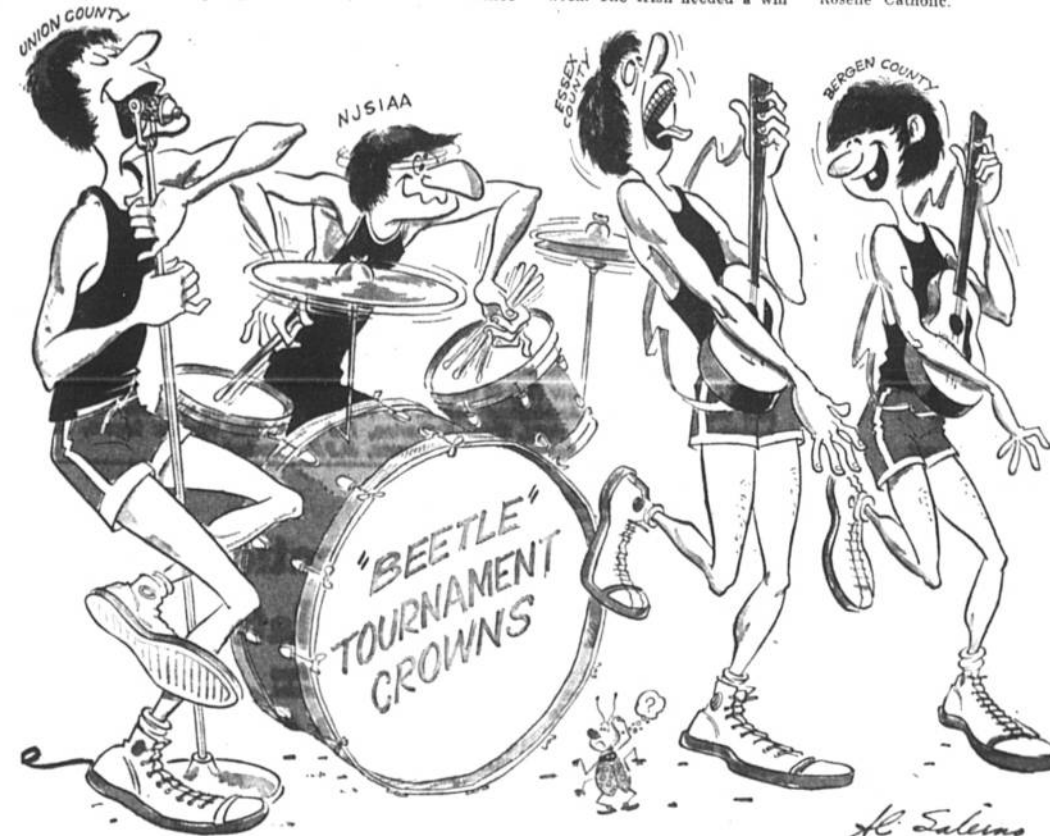
Werkman, who added 30 points against Providence, has been roaring down the home stretch in a drive to retain his national scoring championship. In his last seven games, he has scored 264 points — a 37.7 pace which lifted him to third place in the national ranking with a 32.1 season average.

Altemus Holds Second Spot

NEWARK — Jack Altemus of St. Mary's (P) became the first player this season to retain second place during two straight weeks as he held that rank with a 22.5 average in the North Jersey Catholic schoolboy individual scoring race.

He is battling John Suminski (21.8) of Essex Catholic, Dave Gleason (21.5) of DePaul and Dennis Williamson (21.4) of Delbarton for the spot behind Rich Corsetto of St. Bonaventure, who has the championship just about nailed down.

Corsetto scored 69 points in two games last week to boost his average to 28.3 points per game.



Essex Catholic, Seton Hall to Renew Feud

By ED GRANT

NEW YORK — Essex Catholic and Seton Hall will renew their interscholastic two-mile relay warfare in the national championships at Madison Square Garden Feb. 22. Both must be given at least an even chance of snaring the title.

Seton Hall ran third to a record-breaking race by Archbishop Molloy at the N.Y.U. meet Feb. 15, clocking 8:06.6, the fastest time ever by a Pirate team at the 168th St. Armory.

It is also a couple of seconds better than Essex' top mark at that drilled this winter.

fifth in the 300 at the NYU meet, clocking 33.3, and looks ready to hit 51.0 this Saturday.

MANY OF THE boys who didn't make the grade at the nationals will be entered in

the Iona invitation meet Saturday at the 168th St. Armory. This will be chiefly a relay affair and may give some schools an opportunity for their best clockings of the winter. CBA, Bergen Catholic and Roselle Catholic will head the

New Jersey entry.

The NJCTC championships themselves will get under way Feb. 23 at 2 p.m. in the Roselle Catholic gym, with the holding of the high jump and shot put. Mulvihill is the high jump favorite.

In Title Defense

Pirate Quartet May Be Pressed

NEW YORK — Seton Hall University's two-mile relay team may have to go under 7:30 if it is to retain its national AAU championship Feb. 22 at Madison Square Garden.

Upset by Iona in the New York A.C. meet last week, the Pirates will have the Gaels, among others, to worry about this weekend. The only thing that may keep the race from record figures is the fact that the meet calls for both trials and finals.

The Wildcat two-mile team, minus Carroll, won its race at the NYAC meet in 7:36.2, with Orr clocking 1:55.9 on the first leg and Adams hitting 1:52.7 on the third leg. At Louisville, Orr got down to 1:53.9, but Adams improved only to 1:52.6. The team clocked 7:25.

While Adams and Orr are hoping to help Villanova nail the team title, Johnny Koppl of Bayonne will be trying to do the same for the New York A.C., running in either the mile or three-mile, or per-

haps in the two-mile relay. Koppl played a part in Tommy O'Hara's 3:56.6 mile record last week, leading the field through a 59-second first quarter.

The Germann twins scored a double victory for Seton Hall at the Metropolitan Interscholastic Conference meet Feb. 11 at the 168th St. Armory — Herb in two-mile and George in the mile.

In the freshman division, Ben Doyle took the 600-yard run in 1:15.3.

Standings

(Includes games Feb. 17)
Tri-County C. C.

Bergen Catholic	W
DePaul	7
Pope Pius	2
St. Cecilia's	2
Queen of Peace	2
Big Eight Conference (Northern Division)	W
Immaculate	4
St. John's	4
St. Mary's (R)	4
(Southern Division)	W
O. L. Valley	9
Oratory	9
Morris Catholic	9
Bayley-Elliard	9
Paterson Catholic Conference	W
Don Bosco Tech	5
St. Joseph's	5
St. Bonaventure	5
St. John's	5
St. Mary's	5
Hudson County C. C.	W
St. Michael's (JC)	4
St. Mary's (JC)	4
St. Cecilia's	4
St. Anthony's	4

Basketball Calendar

HIGH SCHOOL	
Thursday, Feb. 19	Don Bosco Tech at St. Joseph's
Friday, Feb. 20	Oratory at Arts, 3:30
Paterson Tech at St. Joseph's	Pequannock at DePaul
St. James at St. Cecilia's	St. Joseph's at DePaul
Friday, Feb. 21	A-Bergen Catholic at Pope Pius
B-Morris Catholic at Bayley-Elliard	D-St. Bonaventure at St. Mary's
Emeram at St. Michael's (JC)	Ferris at Don Bosco
Lincoln at Marist	St. Luke's at St. Cecilia's (P)
St. Rose (Belmar) vs. O. L. Valley	at West Orange
Saturday, Feb. 22	St. Benedict's Prep at Admiral Farragut
Sunday, Feb. 23	B-DePaul at St. Mary's (R)
D-Immaculate at St. Luke's	D-St. Cecilia's at St. Mary's
Bayley-Elliard at O. L. Lake	

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THE MOLLOY time of 7:54.2 came very close to wiping out Essex' week-old national record of 7:53.7. However, the Long Island school will not be that strong in the nationals, though it will be represented by a very able foursome.

The two-mile relay is just one of five events in which New Jersey Catholic Track Conference entries hope to score at the nationals. Greg Ryan of Essex Catholic is a strong contender in the two-mile run, where he will battle with Don Knox of John Adams and Tom Donnelly of LaSalle, Philadelphia.

Ryan has beaten Knox this winter and the Adams star has defeated Donnelly. It will probably come down to who has the fastest kick at the end and Greg is pretty quick for a distance runner. Coach Fred Dwyer held him out of the NYU meet, while relay stars John O'Leary, Jim Rebenack and Larry Rooney were running well but failed to place in individual events.

TOMMY HAYES will lead off for Essex this week, with Rebenack, Rooney and O'Leary following in that order. In their last tuneups, Hayes led off a second-string Essex lineup in 2:03, Rebenack and Rooney ran around 2:22 for the 1,000 and O'Leary hit 4:31.6 in the mile. Seton Hall will go with Tim McLoone (2:03.3), Tom Kerrigan (2:01.3), Joe Law (2:00.4) and Dan Gaven (2:01.6). The times are their marks in the NYU race.

Other conference hopefuls are Ed Mulvihill of Christian Brothers, who placed third in the NYU high jump at 6 feet, 2 1/2 inches, Tom Obrotka and Bob Higgins of Bergen Catholic and Dennis Kanach of Roselle Catholic in the shot put and Joe Picataggio of St. Benedict's in the 440. Joe ran

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Race and Religion

Wants to Attend Negro School

NEW ORLEANS (NC) — A white Catholic high school teacher has asked Federal District Court here to order her admission as a student to all-Negro Southern University's New Orleans branch.

"Everything you can integrate makes us live in a little better world," said Mrs. Virginia Cox Welch, 50, who teaches English and reading at St. Augustine's Catholic High, a predominantly Negro school. She said she wants to attend the Southern U. branch here to complete a course for a state teacher's certificate.

"My husband and I are really convinced that this is important," Mrs. Welch said. Her husband James is an instructor at Xavier University, a predominantly Negro institution, conducted by the Sisters of the Blessed Sacrament, which was integrated racially some 12 years ago.

Mr. and Mrs. Welch reside in an all-Negro subdivision, just a few blocks from the Southern University branch.

She said it would be more convenient for her to attend close-by Southern than travel across town to some other university.

Mrs. Welch filed suit for an injunction to force her admission to Southern U. Louisiana law prohibits white students from attending Southern U.

Urge Teachers to Act

NEW YORK (NC) — Archbishop Patrick A. O'Boyle of Washington told more than 1,200 Catholic teachers here they can do much to awaken the religious conscience of Americans to the evils of racial injustice.

He said they could make their contributions toward the achievement of racial justice and charity in four stages: by personally pledging themselves to make the problem their own; by understanding the problems of others; by joining the rights' struggle; and by giving themselves to the work of healing and growth.

Archbishop O'Boyle spoke at the final session of the annual three-day Catholic Teachers Institute, sponsored by the Education Office of the New York Archdiocese.

Archbishop O'Boyle said teachers bear a special responsibility for racial justice, because to them are committed the minds and often the consciences of the young of our land.

Civil Rights Backing

DAVENPORT, Iowa (NC) — Bishop Ralph L. Hayes of Davenport has asked Catholics here to become active in civil rights causes, especially in matters of housing and employment.

In a letter in the Catholic Messenger, newspaper of the diocese, the Bishop also declared Feb. 16 as "Interracial Justice Sunday" in the diocese.

He said it should be a feature of Catholic observance of Brotherhood Week.

Plan Boycott

PROVIDENCE, R.I. (NC) — A proposal to boycott Providence merchants who refuse to employ Negroes is being considered by the Catholic Interracial Council here.

Council members voted for a study committee which will determine which stores discriminate in their hiring policies.

Members will request merchants to cooperate by changing policies. If the move for cooperation fails the boycott will follow.

Restriction Killed

BOSTON (RNS) — The Massachusetts House, by a 128-86 vote, rejected a bill to exempt three-family dwellings "occupied in part by the owner" from provisions of the state's fair housing law. A "motion for reconsideration" of the bill was defeated.

Under a 1963 law, discrimination in connection with the sale or lease of multiple dwellings is illegal except in owner-occupied two-family residences.

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2,500	77.78
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FLAG BLESSED — The new flag of the Pontifical Institute of the Religious Teachers Filipino was blessed by Archbishop Boland at Villa Walsh, Morristown, Feb. 12. With the Archbishop are, left to right, Sister Katherine, M.P.F., Mother Ninetta Ionata, M.P.F., Mother Carolina Ionata, M.P.F., provincial.

Legislative Roundup

Fair Housing, Education Bills Introduced in Legislature

TRENTON — Bills on fair housing, school play streets and higher education were introduced in the Legislature before the Senate and Assembly adjourned for a month to study the budget.

The first five weeks of the 1964 session produced final action on only one bill of significance in the social or educational fields. It was a resolution to form a commission which will make a study of the financial needs of public higher education in the state.

The Assembly passed and sent to the Senate a package of bills aimed at stricter enforcement of narcotic laws and more severe penalties for violations involving corruption of minors through narcotics.

THE LATEST BILLS introduced included:

• (A-402) Permitting municipalities to temporarily close for limited periods streets used by children attending public or private schools.

• (A-448) An amendment to the law against discrimination

to reduce certain exceptions involving the sale and rental of real property.

• (A-480) To prohibit discrimination in public places of accommodation, including motels, trailer camps, summer camps, day camps, etc., with exceptions similar to A-448 (see below)

• (A-506) To eliminate the \$25,000 limit on the value of parsonages that is exempt for local property taxes.

• (A-507) A resolution to create an eight-member commission to study the problems of high school students seeking higher education.

• (A-511) A resolution to ask Congress for an amendment to permit prayer and Bible reading in public schools and other public places.

• (S-163) — To create the State Higher Education Facilities Commission and to authorize participation in the federal aid program recently established by Congress.

THE PLAY STREET bill stems from the case in Rutherford last year which saw the town unable to legally shut off traffic on a street next to St. Mary's Grammar and High School.

State law does not permit the closing of streets for play purposes by either public or private schools. However, in actual practice, many such streets are closed off in the larger cities. At St. Mary's, patrolmen ask drivers not to use the play street and generally receive cooperation.

The fair housing amendment has been passed in previous Assembly sessions, but then has died in Senate committees. It would stiffen the present law, allowing only owner-occupied two-family homes and one-family homes in which a room is rented to be exempt from its provisions.

NO DISTINCTION is made between public and private schools in the resolution on a college placement commission. The commission would study the problems faced by prospective high school graduates in choosing and gaining admission to colleges. It would also determine the feasibility of establishing a bureau within the Department of Education to assist and improve the counseling and placement services available to secondary school students.

ACCORDING to the sponsors of the Senate resolution to create the higher education commission, its purpose would be to keep the control of the allotment of federal funds out of the direct hands of the education department, while making the state commissioner and the president of the state board of education ex officio members.

The others would be selected (one each) from private, non-sectarian colleges; state colleges; junior colleges; church-related colleges and the general public.

The prayer resolution is the second offered to the Assembly this year amending the federal Constitution. It is more

specific than the earlier resolution, which asked for a constitutional convention to clarify those parts of the First and Fourteenth Amendments which were involved in the Supreme Court's recent prayer decisions.

World's Fair Legate Named

VATICAN CITY (NC) — Pope Paul VI has appointed a special legate to represent him at the opening of the Vatican pavilion at the New York World's Fair on April 21.

The legate is Paolo Cardinal Marella, Archbishop of St. Peter's Basilica and former Apostolic Delegate to Australia and New Zealand and Nuncio to France.

Now 69, Cardinal Marella served at the Apostolic Delegation in Washington from 1924 to 1933.

Benedictine Sister Injured in Crash

ELIZABETH — Sister Martin Elizabeth, O.S.B., of Bender Memorial Academy was listed in satisfactory condition at St. Elizabeth's Hospital, after an auto accident Feb. 16.

The Sister was driving the car in which her mother, Mrs. Elizabeth Duffy, of Elizabeth, was also injured. The collision occurred at West Grand and Grove Sts.

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K of C Councils Set Meetings

CARLISTADT — St. Francis of Assisi Council here will be host to a regional meeting of the Bergen County councils of the Knights of Columbus Feb. 21. It has been announced by state deputy Charles W. Gardner.

This is the first of a series of such meetings in North Jersey. They will be attended by state officers, district deputies, chairmen of six-point programs and individual council officers.

Hudson County councils will meet Feb. 26 at Madonna della Libera Council, North Bergen; Paterson diocesan councils and those from Warren County at Our Lady of the Lake Council, Denville, Feb. 28; Essex County councils at Bloomfield Council March 2 and Union County Councils at St. Joseph the Carpenter Council, Roselle, March 30.

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Educator From Paterson Dies in Missouri

CLAYTON, Mo. — Rev. James P. Canning, S.M., 93, a native of Paterson and former president of Chamade College here, died Feb. 12 at Clayton Hospital. A Solemn Requiem Mass was offered at the college Feb. 14.

Father Canning entered the Marianist Fathers as an aspirant in 1883. He was professed in 1887 and ordained in 1902. From 1898 to 1907, he taught at Dayton University. He was at St. Mary's College, San Antonio, Tex., 1907-12, and at St. Louis College there, 1912-18.

In 1918, he came to Chamade College, where he served first as a teacher of languages and later as president. It is a school for the training of Marianist seminarians. In the last few years, Father Canning had been chaplain of the college, which two years ago named a new building after him.

Father Canning also drafted the constitutions of the Sisters of the Holy Ghost of San Antonio and of the Franciscan Missionary Brothers of the Sacred Heart of Eureka, Mo. Survivors include a niece, Mrs. Leo A. Scullion of Hawthorne, and a nephew, Peter J. Canning of Paterson.

Sr. Loretta Mary

TEANECK — Sister Loretta Mary Oliver, librarian at St. Anastasia's School, died Feb. 13 at St. Joseph's Hospital, Paterson. A Solemn Requiem Mass was offered Feb. 17 at St. Anastasia's Church.

Born in Newark, Sister Loretta Mary entered the Sisters of Charity of St. Elizabeth in 1920. She served as superior and principal at St. Nicholas, Passaic, and Sacred Heart, Vailsburg, taught at Mt. Carmel, Ridgewood, and was principal of St. Cecilia's Grammar School, Englewood. She came to St. Anastasia's as librarian last September.

Sr. Mary Placida

CALDWELL — Sister Mary Placida Renkl, O.P., 88, of the Sisters of St. Dominic of Caldwell died Feb. 15 at the infirmary here. A Solemn Requiem Mass was offered Feb. 18 in the infirmary chapel.

Born in Bavaria, Sister Mary Placida entered the Sisters of St. Dominic in 1893. She received her habit in 1895 and was professed in 1896.

Most of her life was spent in domestic work in the motherhouse, first at Jersey City and then at Caldwell. The only exception was three years at Assumption Convent, Lawrence, Mass. Since 1956, she had been in the infirmary here.

Survivors include a brother, Otto Renkl of Germany.

Gaetano Federici

PATERSON — Gaetano Federici, 83, whose statues of Bishop Thomas H. McLaughlin and Dean William McNulty stand in front of St. John's Cathedral here, died Feb. 15 at St. Joseph's Hospital.

A Solemn Requiem Mass was offered Feb. 19 at St. Michael's here.

A native of Italy, he came to the U.S. as a child. He was educated in Paterson (Central) High School and subsequently studied under leading sculptors.

His career as a sculptor lasted 65 years and he created over 100 works of art in stone, metal, wood and clay. He was named a Knight of St. Gregory by Pope Pius XII.

Survivors include his wife; a son, Anthony Federici of Wayne; a daughter, Mrs. Eugene Rinaldi of Haledon; three sisters, Marie Federici of Paterson, Antoinette Federici of Forest Hills, N.Y., and Mrs. Loretta Weller of Nutley, and two brothers, Anthony and Dominick Federici of Paterson.

Other Deaths . . .

Frank Cangemi, 84, of Jersey City, father of Rev. Dominick Cangemi, M.S.S.T., and Sister Marie Lucita, M.S.B.T., died Feb. 12 at his home.

Mrs. Henry W. Kling, of Salem, N.H., formerly of Newark, sister of Sister Mary Ethna and Sister Mary of the Good Shepherd of the Sisters of Charity of the Incarnate Word in Texas and Sister Mary Berchmans, S.M., of Australia, died Feb. 10 at Methuen, Mass.

Rev. Reginald Garrigou-Lagrange, O.P., 86, teacher of

theology at the University of St. Thomas Aquinas in Rome for 50 years, died there.

John Higgins, 81, of Jersey City, brother of Sister Regina Pierre of the Sisters of Charity, died Feb. 15 at St. Francis Hospital.

Bernard F. Harkins, 70, of Linden, trustee of St. Elizabeth's Church there, died Feb. 15 at Rahway Hospital.

John P. Hanak, 45, of Union City, brother of Sister Mary Rosilla, R.S.H.M., died Feb. 15 at East Orange Veterans Hospital.

In your prayers also remember these, your deceased priests:

Newark . . .

Rev. William P. Smith, Feb. 22, 1917

Rev. Edward F. Schulte, Feb. 22, 1931

Rev. John Szmern, Feb. 24, 1927

Rev. Leonard Federici, Feb. 25, 1911

Rev. Antonio Antonacci, Feb. 25, 1963

Rev. John P. Callaghan, Feb. 25, 1914

Rev. William F. Wahl, Feb. 26, 1925

Rt. Rev. Msgr. James F. Mooney, Feb. 27, 1928

Rev. John Raciello, Feb. 27, 1929

Rev. Theodore Peters, Feb. 28, 1928

Rev. James M. Murphy, S.J., Feb. 28, 1946

Rev. John J. Butcher, Feb. 28, 1954

In Paterson

Set Vocation Program

WAYNE — The annual vocation rallies of the Diocese of Paterson will be held March 3, 4 and 22, according to a schedule released this week by Msgr. John P. McHugh, diocesan director of vocations.

The Passaic County rallies will be at Pope Pius March 3 with morning, afternoon and evening programs.

MORRIS COUNTY rallies will be at Assumption, Morristown, March 4 in the afternoon and evening and the Sussex Rally at Our Lady of the Lake, Lake Mohawk, March 22 in the afternoon.

Bishop Navagh will attend the morning and evening sessions at Pope Pius, the evening session at Assumption and the one session at Our Lady of the Lake.

The Bishop has asked that all youth activities in the parishes of the diocese be cancelled during the week of March 3 in favor of attendance at the rallies.

Verona Fathers Plan Seminary

COLUMBIA — The Verona Fathers, who have a residence in Montclair, have announced plans for a minor seminary on the former estate of John D. Reilly here.

Founded in Italy, the Verona Fathers now have 38 priests and 12 Brothers in the U.S. The new seminary is planned for 150 boarding students.



CALDWELL GROUNDBREAKING — Rev. Patrick F. Joyce, pastor of St. Aloysius, Caldwell, broke ground for the new auditorium-gymnasium at the parish Feb. 19. Also at the ceremony were, left to right, Rev. Joseph A. Beggans, assistant; Rev. John H. Wightman, assistant; William Waldron, contractor; Sister M. Gemma, O.P., principal; Gerard Oakley, architect, and Rev. John C. Bouton, assistant.

Bishop Navagh's Appointments

SUNDAY, FEB. 23

3:30 p.m. — Serra Club of Paterson altar boy program, St. Philip the Apostle, Clifton.

MONDAY, FEB. 24

8 p.m. — Campaign meeting, St. Mary's, Denville.

TUESDAY, FEB. 25

8 p.m. — Campaign meeting, St. George's, Paterson.

WEDNESDAY, FEB. 26

2:30 p.m. — Clergy conference, St. Philip the Apostle, Clifton.

THURSDAY, FEB. 27

8 p.m. — Campaign meeting, Immaculate Conception, Franklin.

In Supreme Court

Sunday Law Appeal Dies

WASHINGTON (NC) — The U.S. Supreme Court has refused once again to consider a challenge to a Sunday closing law.

Since 1961 the court has regularly turned down appeals from convictions under such laws. In that year it handed down decisions upholding the constitutionality of Sunday closing laws in several states.

Weekly Calendar

FRIDAY, FEB. 21

Newman Alumni of New Jersey — Evening of recollection, Bishop Dougherty Student Center, Seton Hall University, 8 p.m., given by Rev. Francis J. Nead. Dinner at 7 p.m., followed by talk and Bible vigil. Loretta Becker and Marie Atkelski co-chairmen.

Gregory Club of New Jersey, Upper Montclair — Theater party to Blackfriars' Guild, New York, 8:15 p.m. Ann Mehl chairman.

SATURDAY, FEB. 22

Parents' Guild, St. Anthony's, Passaic — Buffet and dance for scholarship fund, 8 p.m. Larry Novack and Mrs. Henry Bontempo co-chairmen.

St. Joseph's, West Orange — Annual supper dance, The Rock, 9 p.m. Frederick P. Strittmatter and William A. Lieve co-chairmen.

Holy Name Society, Our Lady of Grace, Hoboken — Dinner-dance, school auditorium, 9 p.m. Robert Persich, chairman.

SUNDAY, FEB. 23

Holy Name Society, St. Agnes, Jersey City — Barn dance, church auditorium, 8:30 p.m.

TUESDAY, FEB. 25

Merrier Club of Montclair and vicinity — Dinner meeting, Friar Tuck Inn, Cedar Grove, 6:30 p.m. Msgr. Thomas W. Cunningham, pastor of Immaculate Conception, Montclair, speaker. Francis X. Jones chairman.



BOARD MEETS — Bishop Navagh looks over the program for the Paterson Diocesan Council of Catholic Men board of directors' meeting Feb. 11 at the Alexander Hamilton Hotel. With him are Msgr. Joseph M. O'Sullivan, diocesan moderator, and John C. Wegner St., president.

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JAMES

To Dedicate New Chapel At Shrine

WASHINGTON (NC) — The chapel of Our Lady of Cretschowa in the National Shrine of the Immaculate Conception here will be dedicated at 3 p.m. on May 3, climaxing a nationwide campaign conducted among Polish-Americans.

CONSTRUCTION of the chapel was started two years ago. A nationwide collection taken up in Polish parishes in 1961 to defray the estimated \$325,000 cost of the chapel netted \$565,000. The balance will help pay for the mosaic dome above the main altar in the shrine, which probably will be completed in 1965.

The May 3 dedication date was selected because the date is a special one among the Polish people — the liturgical feast of the Mother of God, Queen of Poland.

Archbishop John J. Krol of Philadelphia will dedicate the chapel. He will also offer a Low Pontifical Mass in the presence of Archbishop Patrick A. O'Boyle of Washington and other Bishops. The public is invited to attend the ceremony. Bishop Stanislaus V. Bona of Green Bay, Wis., will preach.

To Ordain Fr. Pramuk

LITCHFIELD, Conn. — Rev. Jerome Pramuk, S.M.M., of Teaneck is one of four Monfortian seminarians who will be ordained Feb. 22 at St. Anthony's Church here by Archbishop Henry J. O'Brien of Hartford.

Father Pramuk is the son of Mr. and Mrs. Edward Pramuk of Cedar Lane, Teaneck, N.J. He attended Blessed Sa-



FATHER PRAMUK

crament and Our Lady Help of Christian Schools, East Orange; Seton Hall Prep, South Orange, and Holy Trinity High School, Hackensack.

After graduation from Manhattan College, he served with the Air Force for two years in Savannah, Ga., and holds the rank of captain in the Air Force Reserve. Upon discharge, he entered Marybrook Novitiate, Hartford City, Ind., in 1958 and pronounced his vows as a member of the Company of Mary in 1959. He is now completing his major seminary training here at St. Louis de Montfort Seminary.

Father Pramuk will celebrate his first Solemn Mass in the chapel of Regina Laudis Benedictine Monastery, Bethlehem, Conn., Feb. 23 at 8 a.m. Deacon and subdeacon will be his cousins, Rev. Edward Maloney, S.J., dean of Canisius College, Buffalo, and Rev. John Buckley, O.S.A., of Washington, D. C.

On June 6, Father Pramuk will return to his home parish of Holy Trinity, Hackensack, to offer a Mass of Thanksgiving at 11 a.m.

Bishop Dougherty To Address Knights

RIDGEFIELD PARK — Auxiliary Bishop Dougherty will address a regional meeting of Knights of Columbus fourth degree assemblies Feb. 27 at the clubhouse of E. G. Alberque Council here.

The meeting will be attended by delegations from 12 assemblies which form the Father Isaac Jogues Province. It will be sponsored by Bishop O'Connor General Assembly of Bergen County.

Family Life

CANA CONFERENCES

Sunday, Feb. 22
West Orange, O. L. Lourdes, Parent-Child, 8 p.m. Rev. James Johnson, Dr. Anthony Baratta.
North Arlington, Queens of Peace, Vocations, Sex Education, 8 p.m. Rev. James Molloy.
Orange, O. L. Valley, Husband-Wife, 8 p.m. Rev. Paul Wijkens.

PRE-CANA FOR THE ENGAGED
March 1-3 — Paramus, Annunciation, Wis. 5-0120.
March 3-5 — Irvington, St. Paul's, OH 3-8055.
March 8-10 — Chatham, St. Patrick's, NJ 9-0403 or NJ 5-5114.
March 15-17 — Fairfield, St. Mary's, IL 3-3577.
March 18-20 — Hoboken, O. L. of Grace, HN 3-2081.
March 15-22 — Montclair, Immaculate Conception, OH 3-3853.

HUSBAND-WIFE RETREATS
(AD 3-4061 or G1 5-0031)
March 12-15 — St. Joseph's Retreat Home, Middletown, N. Y. Rev. Raymond Schickel, R. A. T.

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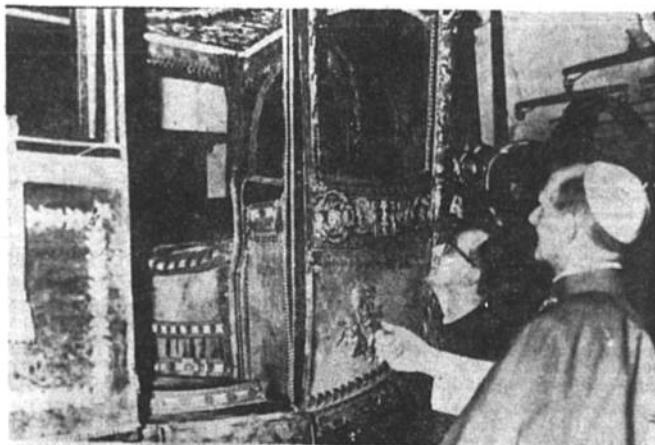
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TOPIC

The Advocate

■ POPE PAUL TEACHES

- The relationship between science and religion was stressed in two talks. Texts, Page 4.
- The nature and goals of Catholic higher education and the responsibilities of its graduates to the Catholic culture were explained in a long talk to Italian University Students. Text, Page 5.
- The worldwide role of the modern Pope was brought home to Paul during his recent Holy Land pilgrimage. Text, this page.
- In two talks the Pope spoke with affection and admiration of Latin Americans and called for Christian renewal of the continent through its priests. Texts, Page 6.
- Thoughts on sacred art and on the dignity of the working man and his kinship to Christ were the Pope's topics in a talk to Italian laborers. Text, Page 3.
- The Pope turned to the problems of the hungry and of emigrants in separate talks. Texts, Pages 6 and 2.
- The Christian way to peace was outlined in two talks. Texts, Pages 2 and 7. The Pope noted his approval of the European unity movement. Text, Page 2.
- Psychiatrists were called heirs to Christ's charity in their concern with problems of the spirit. Text, Page 4.
- The Pope urged farmers to pioneer new agricultural methods and at the same time hold fast to the traditions of living close to the soil. Text, Page 7.



Then and Now Pope Paul smiles (top photo) as he inspects an ancient carriage used to carry the Popes of the past. Below he looks over fleet of modern cars which now serve the Vatican.

THE PAPACY'S NEW DIMENSION

NCWC News Service

Excellencies and Gentlemen:

We are deeply touched by the beautiful words we have just heard, and very grateful for the sentiments that your Dean (Baron Prosper Poswick, Ambassador of Belgium) expressed with his usual tact and with great felicity of expression, for which we congratulate him.

You have wished for and asked for this meeting with us on the morrow of our pilgrimage to the Holy Land; your desire, dear gentlemen, anticipated ours. For if since our return we have not lacked the occasions to disclose our impressions of this

— Pope Paul's address Jan. 25, 1964, to the diplomats attached to the Holy See.

unforgettable voyage, it seemed to us very fitting that we make a communication of a more official character to the representatives of nations accredited to the Holy See.

Father of the World

It is that this trip, religious above all else, has had an unexpected reverberation among public authorities and in public opinion; from this fact it took worldwide dimensions about which it is agreeable to interrogate ourselves for a little while before such a highly qualified audience.

Why such widespread interest — and with many, such sincere and intense emotion — about a pilgrimage of the Pope to the Holy Places? Why so many marks of deference and enthusiasm on the part of authorities and populations who for the most part are not of the Christian Faith?

Was there not in this spontaneous homage rendered the chief of the Catholic Church the encouraging sign of a desire, of an expectation, of an aspiration of the men of our times toward moral and spiritual values they see represented in the person of the Pope? It is the whole ideal of dignity, peace and brotherhood to which the modern world is so sensitive, "all that great current incarnated by the Holy See" (to take up the expression of your dean) that was perceived and acclaimed in our humble person.

As for us — and we say it in the simplicity of our heart — we seemed to feel our fatherhood expanding to the dimensions of this world in waiting.

And just as the greeting of Rome on our return gave us with new intensity the measure of the mysterious bond that unites the Pope to his diocese, so the ovations of the crowds we met on our pilgrimage made us experience with inexpressible emotion another dimension of the trust we are clothed with, that universal fatherhood which the coronation liturgy expresses in its hieratic language,

when it proclaims the new pope "guide of the world — rectorem mundi."

Not that this formula must be understood — that goes without saying — in the sense given it by the bygone epoch when it was conceived and in part applies. But it points out very well, beyond the historic and psychological changes, the permanent character of a mission that transcends all frontiers to embrace humanity, and toward which humanity in certain privileged moments instinctively turns as toward the pole of longed-for unity, truth, peace.

We have experienced together, dear gentlemen, under the pontificate of our great predecessor John XXIII, one of those privileged instants. And here, in the wake of that unforgettable Pontiff, without having sought it, we have just been witnesses in our turn to one of those vast manifestations of popular approval which set the innermost fibre of our soul tingling.

In contact with those populations which share with us the faith in a unique and all-powerful God, we sensed that attraction exercised on souls by the ideal which the Catholic Church represents. And from the bottom of our heart we thanked God, who thus brought these men, our brothers, closer to us, and made us experience so intensely the feeling of our universal fatherhood.

May the impulse thus given to so many men of good will by the happy realization of this pilgrimage contribute to this great movement of unification of humankind of which your worthy interpreter has spoken so well just now.

In still another field, neighboring that one, the trip marked a notable stage and awakened a great hope. We do not want to end without mentioning it briefly.

If the unity of the human race seems frequently — alas! — to be as far off a goal as it is uncertain and difficult of realization, the union of all who profess faith in Christ should be, on the other hand, nearer and easier to achieve. We wanted to neglect nothing so that our voyage might bring an efficacious contribution to that great cause; and with immense joy we saw come to meet us those very ones toward whom we were coming, with heart full of confidence and hope.

We have said before — and it pleases us to repeat it before you — that one of the moments of most intense emotion throughout the trip was, for us, the meeting with the Patriarch of Constantinople. When we prayed at his side, when we exchanged with him the kiss of peace at the very place where Christ worked the world's redemption, we were aware of gathering up, across the centuries, the links of a chain that should never have broken; we were aware of making the first step on the path of a reconciliation to which all Christians

worthy of the name aspire.

This path also, to be sure, is still long and strewn with obstacles; prejudices and misunderstandings piled up in the course of the ages cannot be made to disappear in a matter of hours! But to be on the path, to have taken up personal contact after centuries of separation is that not already the announcement and the presage of developments which, with the help of God, could one day lead to the union so deeply desired?

Thus, we hope, our voyage will not be without fruit in that domain. And it makes us happy, dear gentlemen, that our meeting with you should take place on the very day when, throughout the Christian world, that great cycle of prayers justly called the "Week of Unity" is ending.

We seem in spirit to see all Christians living in your respective countries united in a single choir to send their supplications rising toward heaven and to obtain the grace and the benefit of unity. And it would not displease you, we are sure, to see yourself through this happy coincidence associated in some way with the verve of this universal prayer and with the spectacle of this great vision of unity on the march.

Hope for Unity

Unity of Christians, unity of the world: we hope that in these two directions a new step has been taken, a new trial has been staked out. You were among the first, gentlemen, to take note of it and to rejoice at it. Let us tell you that your acquiescence is for us a precious encouragement in pursuing our march. Solicitous as you are for everything that can strengthen peace in the world, are you not by that very fact, always and everywhere, resolute partisans of all that gathers together, of all that unites?

We thank your dean for having spoken so well of that great cause of peace and union. We gratefully recognize that he has called forth, in ending, the figure of the great Apostle whose name we took. A precious memory is tied to this feast of the Conversion of St. Paul: it is, you will recall, the day Pope John XXIII chose, exactly five years ago today, to launch the first announcement of the ecumenical council, that work par excellence of peace and union.

May the efforts of Holy Church, of your excellencies and of you dear gentlemen, those of all men of good will, be blessed by God and crowned with success! That is our dearest wish and the object of our prayers, in this moment when, having the pleasure of seeing you gathered around us, we invoke upon the persons of each and every one of you, upon your families and upon your countries, the most abundant outpourings of divine favors.

Asks Religious, Economic Assistance for Emigrants

NCWC News Service

The Church, by its loving interest in the subject, has set a special Emigrants' Day, which this year is to be Sunday, Dec. 1, the beginning of Advent.

Emigration — from one country to another, or within the territory of the same country — represents today one of the most important and more serious phenomena in the life of the world. The Church, attentive and solicitous toward the problems of humanity, has not remained indifferent in the face of this problem.

Particularly during and after the war, when these migrations showed their most painful and confused form, the Church did not delay in taking

Translation of a broadcast made by Pope Paul in connection with Italian Emigration Day on Nov. 24, 1963.

an interest, employing every means at her disposal — charitable aid, diplomatic intervention, doctrinal determination — in order to mitigate the discomforts and confusion of sudden emigration, or forced emigration, or emigration devoid of any guidance and aid.

The Holy See, particularly through the word of Pope Pius XII of venerated memory, has spoken many times on this complex and painful question; particularly in regard to the religious and pastoral aspects of emigration; it has issued the well known apostolic constitution entitled *Exsul Familia* on the subject.

More recently our predecessor Pope John XXIII of happy memory noted the existence of voluntary emigration and clearly confirmed the right of man to the choice of his home and to work and well being even outside of his regular residence, thus acknowledging a basic right.

The material eye of the Church has also looked further, to the consequences, in other words, that follow emigration; consequences that, in their early manifestations, are at times filled with difficulties, privations, troubles, dangers for the one who emigrates; at the same time full of sufferings of every sort, and no less dangerous to those who remain at home, deprived of relatives who have gone forth to foreign and far away centers.

These are consequences filled with troubles and inconveniences even for those in whose districts extensive immigration occurs.

These shifts of populations, rendered easy and rapid by modern means of communication, have all sorts of influence over our society. If one influential aspect is positive — such as the economic — many other aspects are negative, at least at the outset of the process, particularly with respect to the spirit of the emigrant, uprooted from his original environment, and not yet physically and spiritually assimilated in the environment to which he has been transplanted.

We particularly look into what the emigrants suffer under such transfers — spiritual and moral injury that disturbs every one of their inner judgments.

Furthermore, while aspirations of every sort inspire them — including a worthy desire for better living conditions — a confusion of ideas easily occurs which in turn upsets the honesty, normality and humanity of their conduct.

How many emigrants thus lose all religious practices; how many feel an aversion and rancor toward society into which they do not yet hold an orderly and satisfying place; how many are perturbed in family affections by the sadness of the conditions in which they find themselves, and by the rise of disorderly passions?

Emigration provokes such grave and widespread religious and moral crises, and occurs amid such sufferings and such painful consequences, that the pastoral ministry of the Church cannot refrain from taking an interest in it.

As the migration process expands and worsens, the greater is the need of the solicitude of the diocesan clergy, of the religious and of the Catholic laity to intervene and show prompt and many-sided attempts to comfort and aid emigrants equal to the need which today has increased and is urgent.

Therefore we too raise our imploring voice for a new development of religious and economic action in behalf of emigrants.

We hope that our voice will be heard by pastors, by the many Catholic welfare and aid organizations, by Catholic Action and organizations functioning under the guidance of the Church, for our Lord suffers with the pilgrim and the needy.

We know that civil authorities and many welfare institutions wisely take an interest in this problem; our encouragement for an activity of such great human and Christian value is extended to them also.

And may our apostolic blessing extend to all who will accept this exhortation of ours, but particularly may it extend to emigrants, to immigrants and to their families.

Pope Hopes for United Europe

NCWC News Service

We are happy to meet today the persons who are taking part in the conference organized by the International Council for the European Movement and to show them the good will with which the Catholic Church and the Holy See in particular are following the serious and loyal effort to give to Europe a deeper, firmer and more organic unity.

This is to say how much we appreciate the objective which you have set yourselves, the work to which your stay in Rome is devoted and also the

Translation of Pope Paul's French-language address on Nov. 9, 1963, to leaders of the International Conference of the European Movement.

intentions which inspired you to bring here the echo of your discussions, convinced as you are of finding support and understanding in us.

In fact, burdened as we are with the great and heavy responsibility of preaching the Gospel and of making all men brothers and heirs of the pastoral mission which, across the centuries, has looked upon Europe as a united Christianity — although it is divided into very distinct groups, which that very mission aimed at educating according to their own spirit — we are also for a united Europe! We cannot fail to hope that the process by which Europe is to come out more united and detached from particular interests and more attached to systems of mutual co-operation may continue and arrive at concrete and definite results.

Because we too see as you do and as the rest of the world does, that Europe is already a reality to which the development of modern relationships between nations gives an incontestable support.

The spontaneous evolution of life makes of this continent a community, joined by a network of technical and economic contacts which only ask that they be infused with a common spirit and be recognized as the fruit of long, irreversible and beneficial work.

Hence the need to give to the facts the seal of the most appropriate legal formulae. Those who fear that the unification of Europe may result in the reduction and submersion of the historical and cultural values of the different countries, far from slowing down, ought to hasten the formation of the juridical structures of the new body of Europe in order to avoid that unity be imposed upon it by outside factors of material nature, at the expense of the internal and spiritual heritages, or by force of necessity, to which it would be difficult to resist effectively tomorrow.

We may add another to the reasons of fact and

MYSTERY OF PEACE, HUMILITY, LOVE . . .

NCWC News Service

First of all, Christmas is the news of peace: *Pax hominibus bonae voluntatis!* (peace to men of good will) Indeed, this is neither the place nor the time for us to comment to you at length on the teaching of the Popes on peace, to describe to you its origin, nature, the way to create it, make it live and endure. We spoke about that in our radio message to the world, and moreover these are things which are well known to you.

Partial translation of Pope Paul's French address to members of the diplomatic corps accredited to the Holy See in the Sistine Chapel of the Vatican, Dec. 25, 1963.

But in speaking to diplomats, that is to say to the artisans, the specialists of peace in the world, we must underscore the grandeur of your mission as it appears to us in the light of Christmas.

If this holiday is rightly looked upon as the feast of peace par excellence, it is because Christ, by joining in His person divinity and humanity, reconciles heaven and earth and by so doing lays the deepest and most solid foundation for the edifice of peace in the world.

He not only brings peace by His teaching, but according to the energetic expression of St. Paul, He is Himself our peace: *ipse enim est pax nostra*. He has made one world of the two, the Apostle continues — the Jewish and the pagan world — overturning the wall that separated them . . . And coming, he announced the good tidings of peace to you who were afar off, and of peace to those who were near (Eph. 2, 14 and 17).

Is it not your mission, gentlemen, to work to break down the walls that separate nations, is it not to announce peace to those who are near and far? Words do not suffice for that. The Child of the creche shows us that by His example and alas! daily experience confirms it. One's whole person must be involved; one must be a man of peace, incorporating entirely, if possible, the thoughts and feelings of God which brought Christ to take on human flesh. This is the only way effectively to announce peace to others and make it enter their hearts.

2. It seems to us that this Christmas mystery casts

necessity, one which touches us very closely, duty: the duty which is born from the desire to promote and safeguard peace. Everyone knows the tragic history of our century; if there is a way to prevent its repetition, it is the building of a pacified, organic, united Europe which will give it to us. Peace based upon the equality of forces, or upon a truce in quarrels, or on purely economic interests will only be fragile and will always lack the energy necessary to solve the basic problems of Europe, those which touch the populations that form it, or the fraternal and community spirit with which it must be infused.

How can one accomplish this duty which is becoming more urgent from day to day and which remains nevertheless — we recognize that fact — formidable, this it is not for us to determine. It is for the politicians, the experts, to find the concrete and gradual solution of this great and complex problem. We have confidence in their wisdom and we hope that it will be able to discover formulae to make a living unity of Europe amidst which the work of the history of preceding centuries — especially the 19th and ours — which gave to different nationalities free expression, will be respected and sanctioned.

To reach these ends which are so much to be desired and which are so difficult, psychological preparation can play a beneficial, if not decisive, role. This is the direction of your work. Public opinion must be created, as generally as possible; the tasks of the responsible services must be delineated; everyone must be informed, especially young people, of the excellence of the cause of a united Europe, in order that its new political and social organization may take place and maintain itself with the spontaneous support of the nationalities and in a spirit of mutual and sincere collaboration.

That is why the Church feels that it ought and can support the cause of your movement. Its support, as everyone knows, is spiritual in nature, that is to say, religious, for all those who have the good fortune to belong to the Church and breathe its atmosphere of universal charity; it is also offered on the human level, for all those who recognize the Church's effort to defend and disseminate the principles of natural logic upon which nations must rest their basic humanism. The encyclical *Pacem in Terris* of our venerated predecessor John XXIII proclaimed essential truths on this subject and we dare to invite your movement to seek in this document sources of its best inspiration.

Our wish is accompanied by our fatherly blessing which we are happy to grant you all, to the promoters of your activity and all those who are members of your movement, in a true spirit of brotherhood and sincerity.

still another light onto your mission. It is a mystery of abasement and of patience, a mystery of humility. Christ is willing to step across the infinite distance from heaven to earth in order to reconcile men with God.

In order to cause peace to reign among men, as you all know, one must sometimes sacrifice part of one's prestige or superiority; one must be willing, in the name of a higher good, to step across distances and pursue conversations which may seem, from certain points of view, to be humiliating. One must negotiate, negotiate untiringly to avoid that greatest of humiliations which would be at the same time the greatest of catastrophes: recourse to arms. Here again, what light is cast upon your mission as peacemakers, gentlemen, the abasements of the Child-God!

3. Still another word, if you permit. There is no union of souls except by love. If the mystery of Christmas is one of peace and humility, it is above all a mystery of love. To love the whole man and to love all men: that is the great lesson given us by the incarnate God, and it is at the same time a condition for the success of diplomatic action in the service of peace.

Diplomacy which is not motivated by esteem for, and love of, mankind is incapable of bringing about a stable peace in the world. Is it not true that the basis of your mission is the conviction that love is stronger than hate, that it must finally triumph and impose peace?

Here in the peaceful City of the Vatican and in serene solemnity, one might say that one touches with his finger this victory of love and peace. Never shall we forget those wartime Christmases when representatives of the warring nations came to kneel and pray together with our great and unforgettable predecessor, Pope Pius XII. Outside, battles were raging, murderous bombardments were piling up destruction and frightful ruin. Here, around the Vicar of the "Prince of Peace," souls met in joint prayer, understanding triumphed over discord, love over hate.

Gentlemen, may this recollection be a presage and token of the peace brought to the world by Christ on this holy night. This we ask of God while presenting to Him the good wishes for true and complete prosperity which we make for yourselves and your countries, invoking upon you and upon them the peace promised to men of good will.

Workers' Friend

NCWC News Service

Most beloved sons:

(The Holy Father began with an exceptionally affectionate greeting in which he assured the Roman workers of his interest in them as their father, shepherd, Bishop, friend, and representative of Christ. He cited the National Organization for Religious and Moral Assistance to Workers, the Association of Italian Christian Laborers, "free trade unions" and priests who assist workers. Then he noted that the workers were assembled to report on their Christmas crib competition.)

Major part of the Italian speech made Jan. 26, 1964, by Pope Paul in St. Peter's before 10,000 working men of Rome.

You know that our greeting truly tells you what is in our heart and seeks to establish from this very moment the atmosphere of respect, trust and affection in which we desire our relations with Christian workers to develop as well as your relations with the Pope. Our greetings would assure you of the pastoral interest of the Pope in your persons, for your families and for the moral and social questions which concern you.

Why Christmas Crib?

You have wished to celebrate Christmas with this scenic representation called the crib. With this "mirror of the Savior," as St. Jerome (Epistle 108, 10; Pl 22, 384) calls this popular but kind and ingenious representation, which seeks to recall the humble, the great scene of the birth of Jesus Christ and to introduce us, by means of sensible representation, to reflection on the extraordinary event, to understand the Gospel, to ingenuously and ecstatic, humanly loving meditation on the mystery of the Incarnation and the salvation which the Lord brought into the world.

A very beautiful thing, most beloved children. A very beautiful thing, which is linked to the most ancient and genuine traditions of art as well as of the piety of the Italian people; a most beautiful thing, which makes us all children in the search for the elementary and arcaic expression of the evangelical account, which makes us also wise; stirred and understanding in the face of the supreme human and religious values which we are attempting to represent. And all of us singularly are invited to the tremendous meetings with the great artists who have lavished a wealth of brilliance and beauty on the iconography of the crib, as well as with the great saints who wept, sang and exulted before the crib.

The crib, we repeat, is a most beautiful thing, also for another aspect which you, as workers, by your participation in the crib competition, have shown that you understand more than others and that you wish to penetrate and express. That is to say, you have understood that the crib is, indeed, the "mirror of the Savior" as we said, but it is precisely because of this that it is also the mirror of our life, the mirror of man, whose nature was assumed by the Word of God to make Himself into our Brother and Savior.

You have understood that the birth of Jesus is historic and real, but that it has a universal reference to the whole of mankind and reflects something that is ours and real and which those of you who are cleverest in setting up a crib today in your homes, in your factories or in your firms know how to seize on and represent. It is possible that this principle of representation may introduce some anachronistic element in the description of the scene of the night at Bethlehem, or some fantastic style, far removed from the always respectable and praiseworthy descriptive and photographic faithfulness of the scene itself.

But Christian art has granted and grants, in this popular exercise of immediate and subjective representation, a certain amount of liberty if it serves to bring the enchanting evangelical sequence closer to the reality of thought and life of our world, the modern world.

We remember, for instance, that we saw at an exhibition of sacred art which was held in Rome during the Holy Year a small picture which represented a piteous and anxious flight into Egypt by means of a jeep in a deplorable condition with St. Joseph at the wheel, while, looking out of the window of the car, lighted from inside, a toy in his hands, was the Infant Jesus, as if to represent, with tragic and realistic humor, the anxious fate of so many refugees, whom the years of war have sorrowfully accustomed us to see fleeing in the most adventurous and painful conditions.

Yes, this must be remembered and understood. Christ is not far away in the centuries and at the place proper to His historical appearance Christ came into the world to live the fate of the whole of mankind, to absorb in Himself all that is human in Adam's breed, except of course the stain originating from his sin.

He has come to reflect and to emanate from Himself upon the world that much of the human and divine nature that He has destined for our comfort, our example, our light and our salvation. Christ is near, Christ is present, Christ is ours if we can understand Him and receive Him. The crib reminds us of it.



Traditional Ceremony

Each year on the Feast of St. Agnes, Church dignitaries call at the Vatican and present the Pope with lambs bedecked with ribbons. The Pontiff accepts the lambs and sends them to St. Cecilia Convent, Rome where they are raised until time for shearing. Wool from the lambs is woven into pallia, circular bands worn about the necks of Patriarchs, Primates, Archbishops and certain privileged Bishops as a sign of fullness of the episcopacy.

Of this, we have had the inner, confirmed certainty, during our recent pilgrimage to Bethlehem, where the memory of yourselves was cordially present with us, when thinking that between modern man, in search of upliftment and fullness, and especially of you, the workers, who are under many aspects the qualified representatives of modern man, and Jesus Christ, the silent, poor, defenseless child. There exists between you and Jesus Christ a profound sympathy, a natural relationship, a congenial harmony which is waiting to be rediscovered so that joyfulness, energy, hope, peace and true and perfect humanism, in a word, may flood the world.

Waiting to be rediscovered is the relation between Christ and man; between Jesus and the attitude of the worker, taken as typical of contemporary society. Most beloved sons, for this also have we prayed at Bethlehem. We have prayed that you may understand what Christ is for you.

Our prayer, then as now, is aware of the fact that it is struggling against an enormous barrier of objections, difficulties, oppositions, negations and apostasies which still separate the world of labor from Christ. We know that He, the wayfarer who makes Himself into the companion at man's side, whether he is speeding along new fast highways, or whether weariness makes him hardly able to walk along his hard path, He has been declared by many, and at many times, to be a stranger, unknown and useless. And at times He is even accused of being the obstacle, the adversary, the enemy, still to be crucified, today as on that terrible Friday in the past.

"Who is Christ? What can He do for me? Does He know what my problems are? Can He help me solve them? And what is the relation between Him and the advent of this new world?" These are questions which are deep in the minds of many workers and which often rise to the lips without finding an answer.

No, an answer is beginning to be formulated and to be given; and it is precisely by you, the builders of your cribs. You answer by building the crib and trying to place in the tiny scene the mysterious Child in such a manner as it will be seen, in such a manner that it will remind us of that wonderful night, in such a manner as it will make us think of something, that it is not a charming myth or a folk tradition, but the focal point of history, the root of civilization and, at the same time, the explanation and the mystery of the fundamental problems of life; yes, also of our life.

What are the fundamental problems of your life? Oh, what an immense question! But let us now reduce it to the essential one. Are you not seeking, you the sons of labor, for so many centuries the slaves of toil, tied to the land, to the material and hardest expressions of human work, and still today morally tied by so many insufficient teachers to the consideration of that which is purely material, sensible and economic, are you not seeking someone who will declare life to be sacred, that every life has worth, that is to say, that every man is free from the chains which the primacy of materialism and of economic selfishness have fastened, willingly or no, not only around the wrists of workers but also about his heart, his spirit and his destiny as God's creature?

Are you not seeking, you, the workers of the factories, of the fields of the technical and bureaucratic organization of society, are you not seeking

a principle, a title, a reason, which may make men equal, and may make brothers not in hatred for other men and not only in safeguarding economic and social interests of class, all those who live in a natural community, all those who endeavor to form a human society, all those who feel the greatness of being a people?

Are you not then seeking, you—the magnificent transformers of things—who, so to speak, draw bread from stones, who make the earth fruitful and who employ its secret energies in wonderful instruments, who create riches capable of changing the face and habits of society, do you not seek, when work is done, many other conquests that work does not give? How to enjoy wisely the useful things which you have adapted to the needs and pleasures of life; how to moderate this enjoyment which can degenerate into foolish satiety; how to reach the higher goods, those of the spirit, truth and love; and how to be assured that, at the end of this supreme aspiration, you will not find, as so many blind leading the blind, boredom, disillusion, absurdity and death?

Dignity of Life

An immense question, we have said. But the answer is equally immense for those who know how to rediscover Christ. Immense and simple; and always there, humble, human victorious, shining forth from the crib—it is Christ, the God made man who proclaims the dignity of life, and therefore, its sacred and supreme nature. He, therefore, is the liberator from that which confines, from the ties which constrict man within the inferior stature of his material and animal expression and raises him to the stature of the son of God.

It is He who carries, with the gift of Himself, the love for the world, and who, by retying the relations of God with man, the ineffable relations of sons of the Father of heaven, renders man equal and brothers one of other. It is He, who, becoming our flesh, sanctifies and blesses the things of the earth and of life, and who teaches us to discover in them for the final conquest of the transcendent and eternal good.

If you understand this, if you believe this, you may be called, in the true sense of the word, the good workers of the parable which the Church makes us consider on this Septuagesima Sunday; the good workers, we were saying, who have heeded the invitation of the Lord, who calls on us, at all times and at every hour to work in His mystical vineyard, and have, therefore, a right to the reward reserved for those who have served faithfully; a very large, superabundant reward, beyond all our desires, that is to say the glory of His kingdom and the venture of loving Him and enjoying Him for all eternity.

Most beloved sons! Do not believe that these sublime horizons are beyond your life as genuine workers. They are not superior to you nor out of proportion. They are yours. Indeed, they reflect their light upon you, precisely on you, if any poverty, any sorrow, any difficulty, any contrast causes you suffering, as a preferential vocation. You know it and should never forget it. Christ addresses His evangelical message first of all to you.

Perhaps you have understood this and this precisely while preparing and admiring your cribs. Blessed be you, if this is so.

Psychiatry, Religion's Collaborator

NCWC News Service
Gentlemen:

We extend to you our cordial and sincere welcome with a feeling of deep respect for the profession to which you devote the most priceless energies of your life. It is the Church itself that, in the person of the humble Vicar of Christ, opens wide its arms to you and express its blessing and encouragement for your noble mission of study and of therapy.

Translation of Pope Paul's Italian address Dec. 2, 1963 to the Provincial Council of Rome and participants in the meeting on psychiatry and spiritual problems held at Rome on the 50th anniversary of the Santa Maria della Pietà Hospital.

Already our predecessor Pius XII had occasion to point out to you what the Church expects of you, outlining the principles upon which psychotherapy and clinical psychology should be based (April 15, 1953; cf. Discourses and Radio messages, XV, pp. 65-76).

In making those fatherly points our own, we assure you of all the attention and good will with which we follow your activities.

You are meeting in a cultural congress, on the occasion of the 50th anniversary of the opening of the psychiatric hospital of Santa Maria della Pietà, to which we have already sent our wishes on this happy milestone achieved by many years of increased provident care for those who are helpless and who are cared for in that institution.

In fact, it is precisely from that celebration that we draw the pastoral and spiritual guides that we wish to leave with you in remembrance of today's meeting.

The distant origins of the great hospital and welfare structures of Monte Mario go back to the pontificate of Paul III of venerated memory when, in 1548, a charitable and zealous priest from Navarre, aided by well deserving fellow countrymen and noble citizens of the city, thought of the mentally ill and created for them an organization of independent rule and judgment, which was given the name of St. Maria della Pietà. This was a true augury and indication of the mercy with which sufferers were to be cared for.

The organization was supported by solid, concrete aid also on the part of the great St. Charles Borromeo who, coming to Rome from Milan, liked to take lodgings at that hospice; it was officially recognized by Pius IV in 1561, at which time it was given the blessed name that still distinguishes it today.

Gentlemen, does not this information confirm the constant predilection of the Church for this as well as every kind of suffering, the apostolic impulsion that moved her children to give themselves over lovingly to the aid of their brethren who are the most sorely tried?

Heirs of Christ's Charity

It is Christ's charity, that never tires because it is always stimulated by new needs and more daring vocations, that stands at the basis of this vast movement: it is still and always the sincere and total application of that mysterious and penetrating word that gave rise to many heroic deeds in the history of the world: "I was sick and you visited me;" et visitastis me. . . as long as you did it for one of these, the least of my brethren, you did it for me: mihi fecistis (Matt. 25, 36-40).

You too are the heirs — and what heirs — of that holy tradition of human and Christian charity that has worked wonders in abnegation, in beneficent results, in scientific and moral achievements.

In fact, you are not only passive heirs, but excellent and most modern promoters, cultivators as you are of that indispensable and pre-eminent instrument, which is the rational and experimental study of psychic phenomena, particularly of their pathology and of their ensuing therapy.

We look with admiration to the science of the human psyche, at once branched out into different specializations, and we look with as much admiration to your profession that devotes patient and admirable care to the human psyche.

We, whom our religion makes teachers of the spirit, observe with the utmost interest your studies and your activity; we take into account your scientific teachings that come close to our spiritual and moral field from many points of view.

We feel sure that in turn you will wish to consider in their reality and importance the teachings that we too offer for your total evaluation of human life, of its mysterious depth and its higher aims.

Here is the point of understanding between psychiatry and religion that your present assembly discussed in detail and for which we wish new fruitful developments.

Noble Collaborators

In fact, in your wonderful scientific progress and in your keen comprehension of truth that religion places alongside and above your specific horizon, we see with great pleasure a flourishing into new providential developments, of the beneficent tradition of which we spoke and of which your hospital gives magnificent evidence.

Therefore, continue on with determination along this shining path of which the Church throughout the centuries has been an ardent beacon light, fore-

runner and inspirer.

In giving your aid to the sick, you become noble collaborators of the Church. It is indeed true that there is entrusted to the Church above all and to its ministers, the highest, the most difficult, the most tremendous office, namely that of consoling souls before the mystery of pain through spiritual help and above all through the superhuman strength of the sacraments.

Nevertheless, this does not mean that you should feel exempt from the responsibility — which also includes you and sublimates and transforms your painstaking work — which is that you too should everywhere and always, at the bedside of patients as well as in the austere residences of academic studies, be brothers to your patients: brothers in a Christian and human sense, brothers who suffer with those who suffer, who rejoice with those who rejoice because of the cure achieved; who offer a heart that loves, that understands, that aids with a solidarity that is never exhausted.

Here is the beauty of your mission, gentlemen; that extends with great merit into the social field by what you do for the prevention and cure of mental illness, for aid to those who have recovered and for their families.

Making of your profession a mission confers upon your work its greatest value: that which, beyond the transient, precarious, brief earthly satisfaction and human gratefulness, is made eternal in the life that does not wane: "Come, blessed of my Father, take possession of the kingdom prepared for you from the foundation of the world." (Matt. 25, 34); because the slightest act of love to those who suffer is done unto Christ Himself, and is rewarded by Him beyond measure.

Our prayer goes with you in the difficult fulfillment of your daily tasks; it includes the expert foreign delegations who accompany you; the distinguished members of the scientific and health staff of the Hospital of Santa Maria della Pietà; it extends in special manner to the provincial administration that supports and promotes the hospital itself with such careful attention.

Our prayers also include the benefactors of that eminent institution; the excellent and valiant nuns that attend the sick with such care; they include all subordinates, but particularly those who have been lending their services to that pious institute for over 25 years; also the nurses and workers employed there.

May the apostolic blessing descend upon everyone and obtain from God every heavenly consolation for you who are here present, for your dear ones and for your patients.

THE CHURCH AND THE SCIENTIFIC WORLD

Following is the most important part of the address made in French by Pope Paul to members of the Pontifical Academy of Sciences Oct. 13, 1963.

NCWC News Service

In our eyes, the responsibility coming to us from the Pope-founder of your academy is a solemn one. Deep is our esteem for those who are members of it or who are its patrons. Vivid in us is the realization of the importance and requirements of the high scientific culture of our times. Living and active in us is the feeling of duty, interest and, in a certain sense, necessity for the Catholic Church to maintain the most sincere relations with the contemporary scientific world.

Finally, let us say that we feel stimulated by the certainty that our religion not only does not raise any objection to the study of natural truths, but without leaving the limits of its own sphere, or crossing those of the domain of science, properly so-called, is able to aid scientific research, honor its results, encourage their best use for the good of humanity.

The religion that we have the joy of professing is, in effect, the supreme science of life: hence, it is the highest and most beneficial teacher in all areas wherein life manifests itself. It may appear to be absent when it not only allows, but commands the scientist to obey only the laws of truth, but upon closer observation, it is close to him, encouraging him in his difficult exploration, assuring him that truth exists, that it is intelligible, that it is magnificent, that it is divine.

It reminds him at every step that thought is an instrument capable of the conquest of truth and that it must be used with such respect for its own laws that one continually feels the reference to a responsibility which binds and transcends it.

This is to say to you, gentlemen, with what seriousness and favor we look upon this institution in which we are pleased to see a representation of the scientific world, to which we send upon this occasion, and by means of the authorized messengers that you all are, our respectful salutation and our encouragement.

This salutation may be symbolized by the Pius XI Golden Medal which we take pleasure in awarding to Prof. Aage Bohr — the son of a nation whose outstanding merits we revere, Denmark, — a scholar famous for his studies on nuclear structure and on the theoretical analysis of the movements of atomic nuclei. May the award of this recompense be a mark of admiration and encouragement, as much for the worthy person of this young professor as for the

Science Moves Naturally Toward God, Pope Says

NCWC News Service

Partial translation of Pope Paul's French address Dec. 16, 1963, to participants in the International Endocrinology Symposium, organized at Rome by the Medical Pathology Institute of the University of Rome.

(The Pope observed that scientists seek out Pops because they feel "that science raises and solves immense problems in its order, but it stops at the sacred threshold of the soul and of the conscience in their relationship to the divine.")

Then the scientist quite naturally turns with confidence towards the representatives of spiritual power to ask for the light he lacks.

We shall even say more. . . it is not alone the feeling of what it lacks that turns true science towards God. It is the natural movement of its course towards research. For there is a deep harmony between human intelligence and that which made it.

Intelligence is the daughter of God. And the true man of science is easily carried towards the base of religion: adoration of the God-Creator and Sovereign Master of all things. The more the scientist studies the created universe in depth, the more he becomes aware of the stupendous complexity of detail, and also the more his admiration, one might say, his cult, for God's work grows. And if that is true for everyone, gentlemen, how much it is the more so for you who deal with the most intimate mysteries of the human body and its marvelous balance!

Still another aspect of your activity makes us feel that you are very near to us. Towards what do your highly-specialized studies aim, after all, if not to be a source of good for humanity? And is it not in order to work better for the good of mankind that you are meeting with scientists of many different countries? The comparison and sharing of the results obtained permit you to move with more assurance and more rapidly in the direction of new conquests, from which your brother-men will benefit.

But what does the Church seek? What does she desire, if not true good for mankind? And what did her Founder teach her but genuine love of one's neighbor, result as well as evidence of God's authentic love?

noble ranks that have today become a veritable army of scholars involved in the modern and marvelous exploration of the physical microcosm.

May this prize, coming from our priestly hands, be a warm invitation, an evangelical call to all responsible persons: may they never make of science, or rather of its multimodal practical applications — in particular of nuclear science and of its formidable possible uses — a peril, nightmare, an instrument of destruction for human life.

Already, one of our wise predecessors, Pius XII, as early as 1943, and again in 1948, warned before this same academy against the terrible and threatening possibility that atomic energy might become fatal for humanity. And again, recently, Pope John XXIII, of happy memory, in his encyclical *Pacem in Terris*, now famous, expressed the wish for prohibition of atomic weapons.

We want to associate ourselves to their fatherly exclamation and with all men filled with goodness and wisdom in the world, hope that such a threat to the safety and peace of humanity may be averted.

In your peaceful assembly, thanks to God, you are far removed from those shadowy perspectives. You talk about the "role of econometric analysis in drawing up plans for development and the study of economic fluctuations." That is the theme of your week of study, a theme which tends to bring together the modern results of a new scientific subject, econometrics, and to present them to political economy to help it to formulate more certain security plans, capable of greater development, which can contribute so much to the well being and peace of peoples.

We do not want to discuss this theme, nor comment upon it. But we are happy that such eminent persons have come to explain it before this academy, and we thank them for this great contribution that they have thus made to the progress of knowledge and to the good reputation of this same academy.

We want to express to you our congratulations for the choice, the manner of discussion and the purposes of a theme as rich for scientific research as full of practical applications. We are certain also that these studies in econometrics, integrated with other knowledge about human phenomena, including the economic domain, will truly be of great utility for the orderly progress of human civilization.

Saluting you paternally, we implore upon you and upon your work God's protection, and give you all our apostolic benediction.

TO UNIVERSITY STUDENTS

NCWC News Service

Partial translation of an Italian address by Pope Paul to young members of the Italian Catholic University Federation Sept. 3, 1963.

The University and University Life of Today

The Catholic student finds himself in this respect in a very fortunate situation, which could almost be called privileged; because, from the heritage of truth that his religious faith entrusts to him he can at once draw that simple and most fruitful nucleus of philosophical postulates that, whether one wants or not, represent the foundation of human rationality, and infuse at once into studies, certainty, trust, consistency, pondering and constructive ability, and make available a repertory of concepts and expressions, that facilitates at the start the formulation of a higher humanistic language and that give to scientific language itself the capability of clear and unequivocal definitions.

Clear, more than a method, is a program of integrating the specialization of university study into a doctrinal framework, that shall establish some logical relationship with the various and immense fields of human knowledge and preserve to university study an aspiration to unity of knowledge, not placed at once into the immediate, partial, unilateral vision that tempts every scholar of a particular discipline, but at the height of the supreme reasons of knowledge, that have the virtues of synthesis, because they come close to the fountain of truth, no longer just merely known but creative and informative about the universal.

Wonderful and Providential Program

A program this, that the Catholic student has the credit of drawing up by himself and for himself, thus offering the most priceless contribution that university study and its pedagogy could wish for, that of spontaneous and complementary collaboration in the university school, that of training in deliberation, that of trust in the logic and objectivity of thought, that of ideal, moral and spiritual tension which needs youth in order to live in a beautiful manner the years of the marvelous university springtime that will never return again.

Your organization, we know, by its study groups, by its courses in fundamental philosophy and religion, studied and loved in its authentic and essential forms, by its meetings and congresses, by its aid to those who strive and study the hardest, has by now acquired and developed the method for activation of the program.

And even if, in a field as difficult and wide as university study, what has already been done is always insufficient, the fact that you have preserved the original purpose of the activity of the FUCI, that you have pursued it with intelligence and perseverance, that you have enriched it with magnificent growth, means both conquests and promises for Italian university life, and deserves our satisfaction and praise.

Catholic University Movement

We will say more: you have preserved the spirit of the movement. Your spirit is difficult to define though easy to recognize, at least in some principal characteristics, that surely still from the object of your inner consideration and of your jealous care. Among these characteristics we would like to recognize the first, that is to say, love of the university. This love shall not of course be exclusive prerogative; it will however assume in you an ideal nobility, making it appear at times almost original.

Love of the university, first of all as a higher and sacred institution, as the "alma mater," to which it is a duty and pride to render honor in its authority, in its traditions, in its edifices, in its constitutional dignity, which cannot but be vested in interior autonomy and in upright liberty, though this must always remain in the moral and civil order that the university wants to be first in representing and promoting.

We have never heard that the FUCI, in its many years of life which were not always happy and peaceful, has ever failed in this fond devotion to the university, for those who rule it, for its honor, for its prosperity. Rather we have had to admit that the ranks of your students have always remained faithful to the intrinsic law of the university, that is, to the pledge of study and thought that it requires in order to be what it is.

Your students have always remained faithful to the spiritual and cultural vocation that the university defines and cultivates in the drama of university problems for the selection and orientation of the paths of thought; have remained faithful to the sense of the seriousness and responsibility of knowledge, to which the university feels itself bound due to its own functions as a higher organ of culture and of the social community.

They have above all remained faithful to the Catholic religiousness that does not alter, does not stiffen, but rather awakens, guides and nourishes the search for truth as a supreme goodness toward which the school inclines; and, together with all these things, they have remained equally faithful to the happy and lively expression of the youthful energies that university life knows how to awaken.

Intellectual Advancement Enlightened by God

It might appear that such a concept of university life is too intellectualistic and does not take into account modern tendencies that characterize it at present, or the easier access to it by the young generation of our times, that leans toward a certain scepticism as to the validity of speculative thought, and toward a certain preference for voluntaristic forms of the spirit, or for existentialist decadentism, which has almost become a manner in certain student circles.

These are modes often derived from influences outside the university, at times from political events or from the literary or mundane ways that do not spring from the genuine requirements of the higher school.

We know, and are happy to repeat, your explanation of the intellectualistic direction that characterizes you: that your intellectualism does not mean a valuable and abstruse cerebralism that demands the creation of closed and utopian clubs, but simply a seriousness of study and of thought to which every true student may aspire.

Rather that such a direction is inherent in the intrinsic nature of the university that springs from the activity of intelligence and faith in its conquering capacity, as well as from the basic canon of Catholic spirituality, that evangelically places the light of the word at the summit of all things.

That such a direction not only represents the mental style of the university student, but the ascetic effort to which he is devoted by vocation and from which he must draw his own ability, which is that of knowing how to study that of possessing the specific virtues of intellectual life.

That such a direction does not prevent the theoretical principles of knowledge, the truths linked with life, from becoming in the student very vivid inner experiences; that they infuse furthermore in him strong and sound sentiments ready to flower in the exercise of charity and prayer, as well as feelings that are at times tempestuous and sublime, that translate themselves into moral and sentimental imperatives such as to exalt in him generosity in heroic actions and the lyrical emotion of artistic expression: lastly, that such a direction presents the problem of culture in its broadest sense for the Catholic university student's consideration.

An Incomparable Experience

The final result of the intellectual training sought by the FUCI is of greatest importance. It is not that the FUCI is the only organization studying this problem; nor may it be said that it is its duty to solve it. However it is up to the FUCI to be aware of it, to be conscious of it, to know its multifarious aspects, to aid its possible solutions. It is FUCI's responsibility to take full advantage, we were saying, of the best qualified instrument of organized culture, scholastically speaking, that is to say, of the university, the school best equipped to train men for the professions.

Likewise, we were saying, it is the duty of FUCI to educate its members in the upright and profitable use of thought; and it shall also be its mission to initiate those who seek it into the first expressions of their culture, quite an important function this, that would deserve the more to be favored if it were less so by the present conditions of university training.

You know these things very well; to us remains only to encourage you to give to good culture, either humanistic or scientific, the best development possible. We would rather recommend to you to take Catholic culture, to heart as such. You can, above all, explore its treasures; one of the deplorable gaps of contemporary culture is ignorance of religious truths, particularly in their authentic expressions, in the sources, in the traditional heritage of Catholic thought, in the expressions of the ecclesiastical teaching authority.

Such a gap can be filled by the study of religion, made into a valuable synthesizing element of university studies. You can first discover and afterwards reveal the fecundity of Catholic thought, beginning with the elementary observation that the dogmatic enunciation of its basic doctrines, far from halting the dynamic and original development of culture, stirs it and favors it, which is the case of truth armed with security and oriented to life.

You can precisely show how Catholic culture is by its nature directed toward organic manifestations in all of the human sphere: it is not abstract speculation, superfluous and egotistical, but a doctrine that requires, on the one hand, coordination with the moral life of those who possess it and, on the other hand, that requires social dissemination, overcoming the instinctive boundary of individualism, of economic utility, of timidity, of the inability to express oneself to make of itself a gift to the brothers and light to society.

Mission of Catholic Culture

Today, more than ever before, Catholic culture needs students and teachers, scholars and writers, artists and apostles; and the FUCI must consider itself as being called to give its willing cooperation in this area.

Catholic Culture Needs . . . Teachers, Writers, Artists

After all, you yourselves, dear professors and students, are just returning from your Padua congress, and can confirm our observations since the subject of the congress itself was that of "Culture and European Unity," justly defined as one of the most lively topics at the present time.

The very selection of the topic indicates how your concern for culture does not distract you from the historic or social reality in which you are called to live, but rather places you as students and as Catholics in the heart of the contemporary life and requires you to view the panorama not as inert or important spectators, but as competent judges and as participants in the world scene, called to exercise with some responsibility the function that is properly yours as persons trained in a lively thought and ready to bear witness and to function efficiently.

We are in fact convinced that the great question of European unity is now a duty to be solved in a positive manner — in measure and form that it is not for us to suggest — by the national societies that make up our continent; likewise we believe that it is the duty of every citizen to give in that respect the support of his judgment and of his work, insofar as possible.

Foundations for European Unity

We are likewise convinced that the solution of the question does require a series of unifying provisions at different levels: economic, technical, military, and political, but also claims the formation of a unitary mentality, the spreading of a common culture; without this, European unity shall not truly be achieved; and when achieved by determined aims, it shall be a sum-total of components foreign to each other, if not reciprocally opposed; this an incomplete and fragile phenomenon, if not insincere and insidious.

You have put in evidence this basic aspect of European unification, the need, therefore, for the effective and positive process of such unification to be nourished by a general culture in common and to be directed toward it.

We have furthermore the conviction that the Catholic Faith can be a factor of incomparable value for instilling spiritual vitality in the basic united culture that should constitute the dynamic of a socially and politically unified Europe.

Unfortunately, Catholicism extends over only a part of Europe and today Christianity does not reach all. But it is certain, however, that Europe draws from the traditional heritage of the religion of Christ the superiority of its judicial system, the nobility of the great ideas of its humanism and the richness of the vivifying principles of its civilization.

Were Europe to repudiate this, its basic ideological patrimony, it would cease to be itself. Still true is the apparently paradoxical word of the British historian Belloc that establishes an equation between the Catholic Faith and Europe. Rosmini in his time had already said something similar. Yours will surely be a positive contribution if you know how to illustrate such a word in the activities of culture and of international contacts, always with due consideration for those who do not have the fortune to share your religious faith, and wisely welcoming the loyal and positive collaboration of others.

United and Coherent in Trust for Action

Thus you have learned from the congress that you now wish to conclude with this audience, what importance and what present value your university movement holds and how, by giving consideration to great prospects and serious matters, beyond its practical effectiveness, the movement faithfully interprets the spirit of youth, the university spirit and the Catholic spirit.

Proceed with confidence. Remain united and be always in accord with your principles and your traditions. Being resolved to make of your movement a lofty, exacting school, determined in thought, prayer and life, you thus oblige yourselves to turn your attention to select groups of intelligent and willing students, you want to overcome the boundaries of mediocrity, of ease, of opportunism, of practical contingencies.

Perhaps you will thus suffer the consequences of qualitative selection; nevertheless, try to concern yourselves as best you can with all of your colleagues of study; do not remain closed within yourselves and secluded from the cultural and social field in which your life takes place; but be understanding, welcoming, desirous of giving to your movement also the approval and joy of number, the ability of drawing closer other social categories, particularly workers and professionals, and to establish relations with Catholic students of other countries, as "Pax Romana" does.

We repeat: proceed with confidence. Do not think that the objective requirements of truth and guardianship with which the Church guides its religious truth, should hamper the freedom of your studies and of your intellectual profession.

Preserve "the love of loyalty" to the Church which has been the glorious prerogative of the FUCI from its inception; preserve as a patrimony which is not heavy to carry but which is a reserve of energy, the example of the best who gave to FUCI a lively, modern and Christian countenance . . .

Pontiff Dedicates Latin American College

NCWC News Service

The college in its centuries-old tradition has fostered and brought forth chosen ranks of ministers of God who, in the tasks entrusted to them in the different degrees of the ecclesiastic hierarchy, have rendered matchless services to the Church in your great countries.

It is your duty, dear students, to continue on in the path traced by a century of history, to preserve the ancient traditions and to always hold high the honor of the college.

And this you will do by seriously engaging yourselves with all your strength into a sound intellectual and moral training, that shall bring you

Partial translation of Pope Paul's talk in Italian Nov. 30, 1963, at the dedication of the new Latin American Pio Pontifical College at Rome.

back to your country as heralds ready for the holy ministry, under the supervision and guidance of your Bishops.

Yours, on your continent, is a glorious Christian, intellectual, social, educational heritage to be preserved, defended, developed and enriched.

Glory of a Continent

Your countries are an example of singular vitality in every sector of human activity, always seeking the highest goals and new ideals. The Church must not only be part of this ascending movement, she must be its soul in order that, as the subsoil of your past history has been Catholic, so may the spirit of your present society be lively and active in a similar Christian manner.

You, the Latin American clergy, will be the originators of this change, and you will know how to give a Christian essence and meaning to all human activities. For this reason, you must become good instruments of God's Kingdom.

We reminded the ranks of seminarians gathered at the Vatican basilica to commemorate the fourth centenary of the establishment of seminaries — and you surely were among them — that the work of redemption is not accomplished in the world and in the course of time without the ministry of dedicated men, who, by means of an offering of total human charity, carry out the plan of salvation of the infinite divine charity.

We said furthermore that "vocation today means renunciation, means unpopularity, means sacrifice. It means to prefer the inner life to the external one; it means to choose an austere and constant perfection compared with comfortable and insignificant mediocrity."

"Vocation also means the ability to heed the imploring voices of the world... and at the same time the strength to silence the flattering and flaccid voices of pleasure and egotism."

This undoubtedly is an arduous program that outlines the duties that are to guide your life as students and those that will be with you as priests eternally.

The more extensive the personal and social responsibilities that await you, the more adequate, severe, profound and intense should be the preparation in the exercise of the solid virtues that characterizes the life of the saints, of obedience, chastity, humility, poverty, detachment from earthly goods and honors, in total devotion to the cause of Christ and of souls.

The athlete and the sports champion are trained by long, uninterrupted practice in the gymnasium: you will find in your college the gymnasium that shapes you in priestly virtues.

Priestly Training

Thus you will make our recent apostolic letter "Summi Dei Verbum" the object of careful study and of devoted meditation, in order to see how to cultivate the natural and supernatural virtues, to take care at the same time of your human and priestly training, to educate yourselves in the spirit of sacrifice and in the imitation of Christ, in His heroism, His sanctity, His mission of goodness and salvation.

May the example of the Apostle St. Andrew, whose liturgical feast we celebrate today, help you to maintain always in your hearts the same sentiments of generosity and readiness with which you have answered the call of the Divine Master.

You, like Simon, called Peter, and Andrew his brother will not take up again the nets that hamper and hold fast to the earth, but you will follow Jesus to the end: He wants to make of you "fishers of men." (Matt. 4, 18-20)

These are the priests that the entire world and your countries in particular demand and want today: priests that shall be the builders of the "city of God" on earth, that shall bring the enlivening heaven of Christ to every corner of human activity, that shall always be the distributors of grace, not only in the specific priestly exercise, but also in their contacts with mankind and with the society that surrounds them.

The maternal care of the Church has always been directed to such a complete formation of the ministers of God, and your Bishops devoted special attention to the problem of the clergy at the general conference of the Latin American Bishops held in Rio de Janeiro in 1955 which marked a milestone

in the history of the Church in Latin America.

Beloved sons: feeling sure that you will understand us, we say to you from a fatherly heart: treasure the years of training at the college; such is a very particular grace that the Lord has bestowed upon you, calling you to spend there the most beautiful years of your youth, close to the Successor of Peter, receiving his most fatherly solitudes, to unite yourselves more closely to him in the sign of a generous and active fidelity.

Solemn Hour

Be worthy of the solemn hour that the entire Church experiences today, the hour of the ecumenical council: know how to live its spirit and penetrate its hidden depth.

Know how to gather and preserve the Christian fragrance of eternal and sacred Rome, a fragrance that you will hold in your souls and will know how to spread in your lands.

You will take particular care toward priestly vocations. We would like to say to you that you must be the divine workers, the evangelical cultivators of priestly vocations by the example of a most upright priesthood, lived in the fullness of its ideals, with a warm and winning word, with an exquisite supernatural sensibility that knows how to discover and cultivate the vocation seed copiously sown by the Lord in the heart of our youths.

You will thus cooperate substantially in the development of the religious life, toward which are directed the magnanimous efforts of your prelates

Message to Mexico: Persevere in Faith

NCWC News Service

Today's date, Oct. 12, which recalls a memorable milestone in the history of the American continent and marks the radiant dawn of its Catholicism, gives us the opportunity to extend our greeting, together with Mexico, to the other nations of America, to attest to them our special affection, to express to them the respect and admiration they deserve, to tell them of the hope that the Church has placed on them.

Now we wish to praise the wealth of your spiritual heritage and the steadfastness of your faith and of your fidelity to Christ and his Church; we wish to proclaim the edifying nature of your Marian devotion so intensely lived and expressed with such enthusiasm.

Partial translation of Spanish address by Pope Paul delivered at the laying of the cornerstone of the new Mexican College in Rome Oct. 12, 1963, and broadcast by radio-television to all dioceses of Mexico.

Of course we shall do so; we want to indeed, assuring you how we are consoled by your Christian testimonial and encouraging you to persevere in it and to enliven it with doubled energies.

What promise this college holds of Gospel workers to reap the harvest already in season!

The undertaking is an arduous one; we bless it from our heart, so vivid and fresh is the remembrance of the personal participation that, as Archbishop of Milan, Providence offered us one day. Its accomplishment will require new efforts from the Mexican dioceses; they will receive stimulation from the generous and brotherly aid of the Catholics of other countries, to whom they owe gratitude.

On our part, we are taking advantage of this opportunity to express the lively gratitude with which this Apostolic See has witnessed and witnesses the selfless cooperation by means of which particularly the Bishops of Spain, the United States and Germany, together with their respective peoples, have aided the work of the Mexican seminaries.

In blessing the cornerstone of this center for priestly training, our thought turns to the bearers of the Word of God who, on going forth from this cenacle, will take the Gospel to men who hunger after truth; to the spiritual guides who will know how to instill strength, vigor and reality into the religious practice inherited from their ancestors; to the defenders and friends of the poor; to all holy and sage priests who, tempered here close to the tomb of Peter, will contribute, through their fervor, to increase the ecclesiastic and religious vocations in your country and who will know how to awaken legions of devoted souls that are awaited impatiently and eagerly by fields that urgently thirst for them.

We are taking the liberty also of saying to you a word of exhortation which we also make the constant object of our prayer: persevere in the sincere and open profession of the Catholic religion; preserve, in spite of any difficulty the integrity of marriage and that of the Christian family; always let your actions be inspired by sentiments of justice and charity, with a consciousness that by the application of the Gospel message you are also giving high service to the national community.

and to which such a large part of the Catholic world is generously devoting its attention. We take opportunity to renew to one and all our word of lively satisfaction and of sincere thanks.

Interest in Latin America

In this regard it is our intention — we make this known to you, venerable brothers — to emphasize more greatly the interest which Catholicity holds for the Church on your continent.

We think therefore that the Pontifical Commission for Latin America could well be completed with a council that — by coordinating both work and initiative — would group together representatives of the Latin American Episcopacy and representatives of the episcopal organizations that in other nations and on other continents collaborate toward Catholic life among your population.

And now, a wish and a blessing. To the new college goes the wish that it "vival, crescat et floreat" (live, grow and flourish), which is renewed not only in its external structure but also in the spirit of Christ, which forms the certainty of its more prosperous future.

Praise for FAO

NCWC News Service

Gentlemen:

(The Pope recalled watching the FAO begin in the Villa Borghese and follow a "road . . . to . . . magnificent developments.")

A road full of generous, disinterested programs whose only purpose is the happiness of mankind and the means of insuring one of its essential elements, the diminishment of the frightful scourge of malnutrition which, despite the stupendous progress of technology, is keeping so large a part of the human race in a state of sad physical inferiority and, consequently, in one of intellectual and moral inferiority too.

It is not astonishing that the Church should have been the first to applaud activities aiming so directly at the welfare of mankind. It is not astonishing that, since the beginning, your organization should have maintained with the Holy See the cordial relations to which your president alluded a while ago.

Partial translation of French address made Nov. 23, 1963, by Pope Paul to delegates from over 100 countries participating in the 12th International Food and Agriculture Conference in Rome.

You remember as we do the reception given you here by our last two predecessors, Pius XII wanted the Holy See to have permanent observers accredited to the FAO. John XXIII considered your activities as the putting into practice on the international level of the first of those "tasks of mercy" so often on his lips. He had nothing but good will and encouragement for you. He wanted to give your associates the official support of the Church and mentioned your organization explicitly in his memorable encyclical *Mater et Magistra*.

Hence we were not astonished to see by press accounts that at the opening of your present session, your director general evoked the memory of that unforgettable Pontiff and insisted on rendering him public homage.

Assuming in our turn the heavy burden of the supreme pontificate, we are not forgetting that our solicitude should extend far beyond the visible limits of the Catholic Church to everything connected with true human welfare. And we feel with sad keenness coming up to us the cry for help of those immense areas of the world where nations undergoing development expect from their more fortunate brothers the help which will save them.

You have heard this call and you have put into motion the means for answering it. During the present session of your organization, the importance of which was brought out by your worthy speaker, you are mainly concerned with the key problem for all progress in this domain: that of agriculture. Our good wishes and our prayers are accompanying your work, you may be sure.

And if, turning toward the future, we wanted to make a wish for you, it would be this: that the effectiveness of your organization show itself more and more in deeds; that its practical and concrete activities may increase in all underdeveloped areas, bringing to so many of our unfortunate brothers, with the help so much waited for and desired, the proof that humanity constitutes a single large family in which the suffering of some is felt by the others. Let them thus have evidence that love finally triumphs over egotism and that good prevails over evil.

In this manner, beyond the direct purpose of your organization, you will have reached objectives of a human and moral nature to which you will understand that we are particularly sensitive, since they affect not only the material, but the spiritual progress of humanity.

We are convinced that God will bring fruit to your efforts. We ask it of Him with all our heart, while invoking upon the director general of the FAO, the president of this conference, as well as upon all of your persons, your families and respective countries, the abundance of His divine blessings.

After a Year of Work, Bowed Heads Before God

NCWC News Service

Beloved sons:

Our heart is filled with satisfaction in extending an affectionate greeting to farm people on this day of Thanksgiving.

We are happy to interpret your sentiments, to give value to your prayers, to encourage your aspirations on this day, dear farmers, when, in leaving aside for a while the customary toil and turning to the fruits of a whole year of work, of anxiety, of expectation, your soul is given to thought and gratitude to God, the giver of all goodness, to thank Him for everything that He has given you, to implore the fullness of His blessings over the activities that you begin anew.

Translation of a television address made by Pope Paul to Italian farmers on their Thanksgiving Day, Nov. 9, 1963.

It is quite appropriate that where the children are gathered in prayer in the expression of subdued joy, clouded perhaps by sadness, there also is the Father, who is anxious and rejoices with them. For this reason we agreed very happily to address these words to you, as though we entered each of your homes with the aid of the modern means of telecommunication.

This celebration recalls to us the numerous and constructive meetings held during our pastoral ministry with the generous, modest, energetic farmers of the Lombardian countryside. They are a temperate people, perhaps less known than industrial workers, though no less valiant and persevering, and their problems are even more urgent and cannot be put off.

In those exchanges of opinions, which we still remember with affectionate feeling, there never lacked on our part words of praise, encouragement and comfort which we wish to repeat today to the immense family of the tillers of the land.

The Highest Praise

Be thankful above all, beloved sons, for the spirit in which you have held each year since 1951 this Thanksgiving Day. To bow one's head in prayer before God, after a long year of arduous work, of trusting hope, perhaps also of painful trials, means to have faith, to have great faith; it means to make an open, frank, sincere profession of your Christian convictions, of your humble and grateful love toward God, a profession that transforms itself into prayer, devotion, good intentions.

By your attitude you show that you wish to give first importance to the eternal values of religion, the irrepressible needs of the spirit, according to the Biblical saying: "Unless the Lord build the house, they labor in vain who build it" (Ps. 126,1).

This is also living according to the Gospel, in a full and filial trust toward the Providence of the Heavenly Father, Who follows His creatures one by one, considers their needs, and takes care of them through trials and prepares them for a greater joy.

Paternal Exhortations

After praise comes exhortation, trust and solicitation, out of knowledge of the grave needs in which the largest number of you find yourselves today. It does not escape us that often the returns of your labor might not be in proportion to your toil and diligence.

It does not escape us that the spread of new techniques have been imposed in the field of agriculture, and might impose difficult problems of adjustment, of planning and method, not experienced until the present time.

Neither do we ignore the strong attraction that other systems of life and work may exercise — and in fact do exercise over you — particularly over your youth.

Know, therefore, that in this anxiety for renewal and transformation of the old structures, the Church is close to you, like a provident mother anxious for the well being of all her children.

In fact, as shown by the encyclical *Mater et Magistra* of our predecessor John XXIII, the Church solicitously concerns herself in this manner as to the living and working conditions as well as to the feelings of farm people.

Have faith always in the interest that this

Mother has in you, that she is urging public authorities to give your problems a fair, timely, satisfactory solution.

You, however, must be the prime movers in desired improvement, first by loving the land as the cradle of your families and basis of life itself. You can strengthen all resources with the help of new methods of tillage, joining productive organizations and unions that will permit you to protect the fruits of your work; by looking hopefully to the scholastic and cultural undertakings, such as the agricultural schools, outstanding among which is the faculty in agriculture of the Catholic University of the Sacred Heart, schools that in research and experimentation prepare new productive increases in agriculture.

Sincerely uphold and collaborate with such religious organizations as the Acli-Terra and similar organizations, among which we recall with particular pleasure the rural movements promoted by Italian Catholic Action.

Support your professional organizations, among which the Italian Confederation of Private Farmers merits special mention; it follows the principles of Christian social thought and indeed established this Thanksgiving Day for the rural people of Italy.

Comfort, Affection, Blessings

Lastly, look favorably upon the undertakings of economic nature such as the rural credit unions and the cooperatives of Christian inspiration.

Do not allow yourselves to be attracted by false hopes that often turn out to be deceiving and dangerous.

Let your thanksgiving to God also translate itself into an effective, concrete, active awareness of the very great honor of being His collaborators in the preservation and increase of that productive force that from the origins of the world He has given the land which you till: "et subicite eam" (and subdue it) — (Gen. 1,28).

Thus you will draw new encouragement and new strength from the holy toil of your hands that, when performed in conformity with the Divine Will, becomes a continuous fount of peace, order and serenity here on earth and of eternal merit in heaven.

This moment inspires in us one final word, a word of comfort and affection for you and your

families: our heart is close to you whom we count among our dearest children.

We know that the people of the fields are the closest to God; that they feel Him present, close to them, close to the members of their families, to their own toil, in the silence of the daily dawn, when work gives meaning to the hard working day.

They feel Him in the bright sunshine of midday, as well as in the placid quiet of sunsets and of starlit nights, when the soul, in close communion with God, opens more easily to a dialogue of prayer with Him.

We know that the Lord draws from you, from your Christian families, the greater part of His priests, as He has drawn from the fields some of the most significant figures of the history of ancient and modern sanctity.

We are grateful to you for this, and in thinking upon your modesty, your simplicity, your resignation, in the face of the particularly harsh trials of this year, our affection opens as a great embrace.

May our blessing, as a reflection of the heavenly kindnesses, descend over your homes and over the most remote country abodes where people work and pray; may it reach your children, your ardent and good youths that deserve a better future: may it descend over all those who, whether sick or aged, see their powers limited and suffer secretly; may it descend over your churches as witnesses of the Faith of your ancestors; over your priests, that guide and aid you not only in the way of heaven, but also lending to you priceless counsel and interest in many practical needs.

May the wave of heavenly blessings passing at this moment inspire in all of you who are listening new aims of Christian life, of faithfulness, of love, of attachment to the eternal realities, in the constant pledge of strengthening the Faith, of nourishing it, of defending it so that you may always be the children of the Heavenly Father who, the same as He clothes the flowers of the field, likewise He thinks of you through His loving Providence that does not fail to see all things.

As a pledge of these wishes, which we accompany with our most fervent prayer, we heartily impart upon all of you the propitiatory apostolic blessing as an attestation to you today and always of our great and mindful benevolence.

Wider Field for Pax Christi

NCWC News Service

Faithful to the mission entrusted to you by the Church a dozen years ago, you are working toward the "only true peace" in a genuinely Christian spirit. Feeling rightly that only the episcopate, united with the Pope, could guarantee the doctrinal certainty of a joint Christian action for peace, it was your first preoccupation to rely upon the Bishops. One can thus say that Pax Christi has in this way

Major part of the French address by Pope Paul on Oct. 26, 1963, to members of the international general council of Pax Christi, led by their President Maurice Cardinal Felin, Archbishop of Paris.

rendered homage to the episcopate whose place in the Church is placed today in so vivid a light by the imposing ecumenical assembly. We take pleasure in congratulating you on this.

But you are not here to take pleasure in the past. Pax Christi is a movement: above all, you want to insure its increased progress, and in order to do this, proceed to that "updating," that "revision" [revision de vie] as you call it, to which the entire Church is invited within the framework of the council. This will be for your movement, as it is for others, an opportunity to review its methods; to adapt its structures, its objectives, its means, to the changes of the present-day world.

May your primary thought be to adhere to the line that you have traced for yourselves. In the context of the epoch through which we have just lived, people have abused the word "peace." — you know that better than anyone, — as they have abused others, until it comes to be used to bring men into opposition with each other instead of uniting them. May it be quite clear that the peace

towards which you are working is and remains that which our unforgettable predecessor John XXIII defined in masterful way in his memorable encyclical *Pacem in Terris*, the peace whose name your movement legitimately bears: the peace of Christ, Pax Christi.

This very name compels you to make the necessary distinctions, in order not to involve the Church in just any direction, while still safeguarding the legitimate freedom of choice in the political and intellectual areas where temporal peace is made.

It compels you also to envisage perhaps a larger expansion of the movement. For Christ's peace has no boundaries, it is a common good, given to all, which takes root and is strengthened while propagating. Various circumstances have prevented the movement up to now from developing outside of Europe: has not the time come to apply to it the due in altum [lead upwards] of the Gospel? And what finer opportunity than the ecumenical council to make contact, for this purpose, with the episcopates of the countries in which its establishment now seems possible and desirable?

Entrusting this suggestion to you, we are thinking of the ever-greater role that Pax Christi might be called upon to play to organize and support everywhere the concerted action of Christians in favor of peace, to instruct them, making them reflect, act and through them, finally cause the Christian conception of peace to radiate beyond the frontiers of the Church.

May God bless your efforts and multiply their fruits. We ask it of Him with all our heart, while granting you all, beginning with the venerated Cardinal President of Pax Christi, a very paternal apostolic benediction.

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